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Getting Back to Bethel

SAMUEL W. GRAFFLIN, New York, N. Y.

"Let us go back to Bethel and . . . make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

Among the most striking of all the spiritual phenomena that have developed during the last ten years of turmoil, unrest and religious revolt nothing has been more striking than the recent return to faith of their childhood on the part of a number of ministers and business men. This has not been because they have thrown overboard their accumulated scientific knowledge or philosophical achievements, but only that these things have not satisfied.

No man who is familiar with the religious movements of the last ten years can have failed to note the large number of ministers who abandoned their call to take up Social Service and other kindred lines of work which released them from pulpit preparation and the unlimited demands of pastoral ministry; nor can the careful observer have failed to see the large number of these men who are hungry to get back from the "far country" to the Father's House. Sometimes this has been due to economic conditions, but far more often to that hunger of heart for the joy of conscious service in the work of the Kingdom of God.

If this has been true of the ministry it has been doubly true of the laity. Some of the finest modern movements are fostered by business men who are trying to find their way back to the "old paths." They are recognizing that in an attempt to live their lives outside the church and its service they have failed utterly, no matter how great may have been their material success. Once their attention is called to the matter and the suggestion made that the answer to their need will be found in a sincere return to the simplicities of the Christian faith, they are more than ready and enter most whole-heartedly into any proposition looking toward the regaining of the thing that they have lost.

Some time ago we were privileged to share in a very important conference. We had not spoken, had not intended to speak, until a minister who had formerly been an attorney, rose and said: "We are not legally bound to pay this money. Morally it is an obligation; legally they have no claim. I move the laying of the whole matter on the table;" and with him the majority, largely composed of business men, agreed. Then we spoke. (The speeches were to be limited to five minutes.) What was said took less. It was about as follows: "Perhaps some of you gentlemen remember the story of Jacob as told in the Book of Genesis. It is the story of a very successful business man who was long on legality but short on ethics; very punctilious about dividing the ring-streaked and the spotted cattle, and tremendously energetic in the service of his employer; but when you come to sum up his life it is one of the great failures of history. Summed up it would run about as follows: Jacob stole his brother's birth-right, put up a skin-game on his old blind father, skipped in the night, went down into Laban's country, married everything marriageable and stole everything portable and again skipped in the night, bringing with him all that any man could ask in the way of material possessions. But he had no satisfaction until he had settled with the angel at the brook. The trouble with you gentlemen is that you have been down in Laban's country skinning poplars and raising ring-streaked cattle so long that you have reached a point where you can say, 'We are morally but not legally bound to do this thing; therefore we will not do it.' Let me suggest that possibly there may be an angel waiting at the brook for us unless we reverse ourselves on this matter of 'laying the whole matter on the table.' What do you think?"

After they had reversed themselves and voted to do the right thing, and after adjournment, one of the men, the mayor of the town it so happened, came up and said, "I

presume that it would not be a bad idea if all of us went back to Bethel where we first met the Lord"; and to that any number of them heartily agreed.

That is precisely what has been happening all over the country during these latter months. The preachers and teachers, business men who have grown callous and church members who have become perfunctory in attendance and indifferent in their interest, have somehow felt the great spiritual urge to go back to Bethel, back to the place where they first met God, where they experienced something the loss of which has made their lives to seem sterile.

There are just three things to say about this movement on the part of the business men of the country and the opportunity of the church in connection with it.

The first of these is that nobody knows better than Jacob that wives and cattle do not satisfy. There is not a manufacturer, merchant or banker in America so immersed in business, so held enthralled to greed, that he will not tell you frankly that the things of Laban's country do not satisfy. Approached from the angle of his heart-hunger, with a prophet's message on the "Exceeding Sinfulness of Sin," or the "Emptiness of Worldly Pleasure" he will acquiesce heartily. Called to repentance or challenged to faith in Christ he will respond immediately; he will even be interested in controversial themes so long as somewhere along the way the preacher-prophet calls him back to Bethel.

The second thought in connection with these striking phenomena is the vital importance of the preliminary experience at Bethel. Anybody who minimizes the value of a real awakening on the part of adolescent youth, anybody who thinks that the boy or girl of twelve to fifteen who seems willing and anxious to make a great surrender or decision at that tender age should be discouraged, is all wrong. There is nothing more real in the spiritual life of the race than the adolescent

decision to follow Jesus Christ. Many a hungry-hearted youth, many a world-weary social devotee, many a greed-sickened manipulator of resources has turned back thirstily in quest of the pure spring at which was quenched a youthful spiritual thirst.

There is a third thought in connection with this trip back to Bethel, and that is that the Preacher-Prophet who sees, grasps and capitalizes this heart hunger by answering it with the only message that can answer it, will render the largest service that can be rendered his country and his God.

These famished spirits are wondering why Laban's country does not satisfy. They are seeking to frame in words the hunger of their hearts, and the mere repetition of the formula: "Let us go back to Bethel and . . . make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went," will crystallize their heart desire into immediate action.

The great thing that is needed at this present minute is guides in the desert who have no uncertainty about the way back.

We have treated "the religious problem in America," we have treated "the empty pew and absent business man" question as though it were complex, involved, a cause for utter despair and insoluble except by some bizarre attraction, costly advertising or super-genius presentation of truth; whereas it is from these very modern business methods that said absent business man is turning away. What he wants he once found in that adolescent hour in which he saw the angelic vision, felt the presence of God and poured the oil of his pledge upon the stone of his spiritual dream. The world has not robbed him of this; it never can. The only trouble is that he does not know the way back; and the man who leads him back will not only bring the joy of a great salvation to his heart but will be able to enlist him in noble enterprise and claim the pledge of the tithe made in the long ago.

Preaching to the Childhood of the Church

REV. GEORGE H. HEIZER, Westerville, Ohio

Nineteen hundred years ago a group of theological students were sitting in the first Christian theological seminary at the feet of the Great Teacher and one of them asked this question, "Who is greatest in the kingdom of heaven?" The characteristic reply presents food for thought on the part of modern churches and churchmen. Jesus took a little child and set him in the midst of them and said, "Except ye turn and become as little children ye shall in no wise enter into the kingdom of heaven." In that reply and the one in the next chapter, Matt. 19:14, is couched a gentle rebuke for the careless attitude of the minister toward childhood and a suggestion as to the rich unmined wealth lying all

about the doors of the church. It is true that the Sunday School is making an effort to reach children with the Word, and every honest effort to gather them into the Bible School and adapt the lesson material to their needs marks a great forward advance. But there is needed another forward step. The Sunday School is largely a layman's work. What about the pastor's relationship to the children?

Have not we ministers been busy delving into Greek texts and history and philosophy and all the things that delight the minds of mature students, and failing to adapt our methods to the needs of the childhood of our churches? Has not our method been the lec-

ture room method adapted to postgraduate students (oftentimes above the heads of even the adult congregation) forgetful that such can only be a sedative to boys and girls full of life and activity? Let us look at the Master's method. We have no record that Jesus ever preached a special sermon for childhood. We need no such record. Just a glance at his messages tells why.

His was a great out-of-doors ministry. The seashores became the amphitheater auditorium for the multitudes whom he addressed from his boat pulpit. On every hand was his sermon material. Waves lapped against the sides of the boat making music for the service. Birds twittered from the trees. Blue skies arched the ceiling over the waiting crowds. Fishes, nets, foxes, vineyards, shells, pearls, flowers, birds, seeds, farmers were all the near-at-hand material from which he drew lessons of truth. His messages were re-enforced through eye and ear at the same time. And those parables and seaside sermons have a perennial wonder that deepens with the passing centuries. Is not all of this material ours for the asking? Can we ministers close our eyes to the march of youth away from the church after the Bible School session? When will these children become the members of our congregations if not held in their plastic years? These are questions not to be dealt with in a trivial way. No minister has done his full duty when he has lectured to an adult congregation on Sunday morning and listened to a few flattering compliments at the close. Childhood will have sermons. They will find them in stones and stars and brooks and birds and flowers and unless the pastor can make their world of nature speak to them the middle wall of partition between pastor and children will grow higher and higher.

But there are signs of a new day. Frequent articles in our church and daily papers tell of honest effort to correct the error of yesterday. The Junior Church, such as is found in many of our parishes, shows that a new interest is stirring. The part-time service of a church in Washington, D. C., in which the children retire to another part of the building with the assistant, who leads them in their preparatory studies or worship, is an effort to reach childhood for the church of tomorrow. But what about the time when those same boys and girls, meeting in some separate part of the church, should remain for the entire service as adults? Emphasis on family worship with the whole family seated together will do much to "bridge over," but more is needed.

If we will add to our appeal to parents to bring the children, the visual application of the message of the pastor, we shall have a system that is better than a Junior Church or a Part-time Worship.

For ten years the writer has set aside one Sunday morning in each month as "Children's Service." The older children provide the music

and ushers and attend to the work ordinarily done by the adults. A large section of the church is reserved for the children, who march in and occupy the reserved seats. The service follows the regular order of worship with songs adapted to child life. The sermon is always illustrated, and possesses some mysterious feature that holds attention.

For example: A sermon on the text, "Thy word have I held in my heart that I might not sin against Thee," was developed by the use of a large box heart with lessons on the stony heart, the divided heart, and the pure heart and climaxed by lifting the lid and revealing the open Bible within. In a New Year message on "The Value of Time" we used two girls as the Spirits of the Old Year and New Year, each of whom brought messages regarding the failures of the one and the precious opportunities of the other. A message on "The Methodist Maypole" was re-enforced by a standard from the top of which ran streamers of red, white and blue. The pastor took each streamer and talked briefly about the several great branches of Methodist activity in world service. At the close of the pastor's talk, as many children as there were streamers came marching on the platform costumed to represent the various nations of the world. While the organist played "Onward Christian Soldiers" the children wound the pole, then dropping on their knees about the base sang the closing hymn, "Take my Life and Let it be Consecrated, Lord to Thee." Invisible writing, chemicals, candles, chimes, electric fans, all have furnished visible illustration of the messages and almost without exception the adult childhood as well as the little folks have given the best of attention and have carried away truths to bless their lives. Ours is the task of "bringing over" childhood into the worship services and on every hand God has placed materials abundant. Shall we not use them?

FROM REV. W. J. SEMELROTH

Our old friend, Rev. W. J. Semelroth, of Westfield, Wisconsin, writes: "Say, I'm in favor of raising the price of our *Expositor*. It's too much for the money. I feel somewhat as I did after I purchased at Constantinople for \$4.50 a rug which many ladies have guessed cost \$10 to \$40. Honest to goodness, now, I mean it. I would not give up this March issue—or any other current number—for a five dollar bill; no, nor for a ten-spot, at least not until I had telegraphed and were positively assured I could get another copy promptly." This is only a little of what he says. The balance is so complimentary that our well known editorial modesty keeps us from quoting farther. Mr. Semelroth was a long-time personal friend of the founder of this magazine, Mr. F. M. Barton. The present editor also rejoices in the privilege of having counted him among his friends for years.

"Pentecost" in the Life of the Church Today

REV. TITUS LEHMANN, Jackson, Mo.

(Pentecost is the Christian feast of Whit-sunday, commemorating the descent of the Holy Ghost upon the apostles. Its occurrence is fifty days after Easter. Not a few of our subscribers belong to bodies that make much of this feast, Lutherans, Evangelical, Protestant Episcopal and others. Increasing attention is being paid to it in various denominations. The Holy Spirit's place and power, as well as his personality, cannot be over-emphasized. We are glad to give the following contribution on this subject of Pentecost by one of our valued subscribers.—Eds.)

The observance of Pentecost is not as general as some of the other outstanding commemorative events of the Church, like Christmas and Easter. We have in the historical event of Pentecost one of the outstanding facts in history. In this year the various churches that observe this day will do so on June the eighth.

As earnest Christian workers we may well inquire into reasons why the commemoration of the coming of the Holy Spirit must take on a wider and larger significance.

We are naturally interested in the event that took place in a distinct manner on Sunday fifty days after Easter. We are of course thinking from the New Testament angle in this day, of the coming of the Holy Spirit into the hearts and lives of men. This coming is symbolized in the elements of fire and wind. As fire, so the Holy Spirit gives light, warmth and purity. As the wind, so the Holy Spirit came and brought life, health and peace.

So many hazy ideas exist as to the personality and the work of the Holy Spirit that a distinct obligation rests upon ministers to give needed information. Some sects have come into existence that have distorted ideas of the coming of the Holy Spirit. Fanaticism has taken hold and some are misled. It becomes our clear duty to teach Biblical facts about the Holy Spirit. Others again have buried the personality of the Holy Spirit, the third person of the Trinity, under a mass of dogma, under all kinds of indistinct and meaningless phrases. Again, the Holy Spirit is thought of as a mere "it," instead of a real, vital personality.

We speak of a lack of revivals. This is doubtless somewhat due to the lack of accepting the indwelling of the Holy Spirit as an experience in the life of men. So many think the indwelling of the Holy Spirit an experience of just a few, while his power really is accessible to all.

Others think certain unreasonable conditions have to be fulfilled before such an experience of power can be theirs. Why not study the Scriptures and get a clear idea as to the meaning of this experience? Take a series

of topics like the following, for instance, and discuss them frankly. Much good will certainly result.

The Holy Spirit

1. Personality of the Holy Spirit. John 16:7-14.
2. Influence of the Holy Spirit. Acts 2:17.
3. The Work of the Holy Spirit. John 16:8; 14:26.
4. The Sin against the Holy Spirit. Matt. 12:31.
5. Receiving the Spirit. Luke 11:13. Acts 1:4.
6. Fruits of the Spirit. Gal. 5:22.

One of the best and clearest books on this subject is "Quiet Talks on Power," by S. D. Gordon. Clear and simple interpretations are given on such topics as "The Channel of Power," Judges 6:34; "The Price of Power," Acts 1:4; "The Personality of Power," using that fine Old Testament pictorial illustration of the pillar of fire; "Daily Renewal of Power," Hosea 14:6, and others.

Another idea that must be stressed is that of the birthday of the Christian Church as it is connected with Pentecost. We must get away from the thought that we can foist the Church upon people simply because it exists. Out of the Bible and then out of life we must give a clear interpretation of the real meaning and purpose of the Church of Jesus Christ. It was born out of his death. It is the body of Jesus Christ. Sermons along this line may well be considered. Here are some suggestive themes:

1. The Birthday of the Christian Church. Acts 2:1-12.
2. The First Christian Church. Acts 2:42.
3. Power of the First Christian Church. Acts 1:8.
4. The Outreach of the Early Church. Acts 8:4-8.
5. Morale or Spirit of the Church in Acts. Acts 4:31-33.

A thorough study of Acts and the application of the principles found there would work wonders in the Church of today.

Another consideration connected with Pentecost is the fact that the Holy Spirit is still at work today. The Holy Spirit's being given is a pledge of God's presence among us. The Tools of the Holy Spirit, "The Word of God," "The Sacraments" and the "Experiences of Life" are yet being used by him in a very effective manner. It is through, 1. Calling. 2. Enlightenment. 3. Repentance. 4. Faith. 5. Justification. 6. Sanctification. A popular treatment of such topics as these is desirable even necessary.

The influence of the Holy Spirit in the later history of the Church, especially in missions, is also evident. Take the guidance by the

Holy Spirit as the apostle Paul experiences it in Acts 16:9-12, and then take that book by Pierson, "The Holy Spirit in Missions" and one cannot help but see that the Holy Spirit is vital in the history of the Church.

The Holy Spirit is at work in every experience which brings to us the consciousness of God. He is not confined to a select circle. Most of us have our moments of insight into life's deeper meanings. Is not that an experience of the Holy Ghost guiding us into truth?

Be sure that in every moment when life seems to you a great thing to be lived with all courage and faith and love you can command, the Spirit of God is uttering his voice in your mind and heart. That is the way God speaks to men. He speaks within.

Religion is not a dead thing. It is a living spirit. We need not face life without feeling and experiencing that there is for us all a living touch with God. Mankind is not left to grope in the dark. There is a Guide and Comforter, and for all of us He is near.

Making Your Vacation Serve Your Vocation

REV. FRED SMITH, Carthage, South Dakota

Isn't it strange what happens to a topic when you really begin to think about it? Take, for example, the topic outlined in the title of this article. I culled it from a parapgraphic heading last year in a religious periodical. Its neat use of the alliterative emphasis caught my eye. And while admiring the rhythm of the words I found myself inquiring as to their import.

It occurred to me that the other name of vacation was holiday, which, you will recall as the secularized way of saying holy-day. And I fell to thinking of how again in the long roll of the centuries we have here another example of how there has passed from the power of the Church the fine opportunity for the proper guidance of the play life of the race. To follow the trail of that idea would lead us far afield from the topic in hand. Yet one can venture the surmise that had the Church but led her people in their play as she has sought to lead them in their prayer the world of sport and amusement would have a different and a diviner aspect in our day.

But for us at present this is neither here nor there. What we desire here to do is to make a few suggestions as to how the vacation of a minister can be made to serve his vocation. We know of no other profession where the opportunity for doing this is greater than in that of the ministry. Of course we are assuming that you have an annual vacation. Now and again one meets with a minister who glories in the fact that he is always in harness. Only last year I met such a minister who told me that he had not had a vacation in twenty years, and that confession illuminated for me in an unexpected way the meaning underlying the thought of the long-suffering of the saints. It recalled the time when in a far-off day as a young minister I ventured in the church I was then serving to ask for the un-heard of privilege of having a vacation each year. An old-fashioned steward of mine at once made the rejoinder that seeing that the devil never took a vacation, but was always on the job, it behooved the minister to be likewise. Fortunately I had the ready

wit to note that I never took the devil for my example. I secured the vacation.

Happily most ministers see the value, from the physical standpoint, of having a yearly relief from the regular routine of their work. Here in a plain evident way we have the first out-standing fact of one's vacation serving one's vocation. Though this be the first value it is by no means the last. Because a holiday is a time for leisure does not mean that it is a time for laziness. Rest is not synonymous with inactivity. Some men never work so hard as when they are trying to do nothing. Wise men tell us that a vacation is not alone for lounging, it is for learning as well. It should spell itself out in a change of activity. One should not merely estivate on a vacation, one should make his vacation serve his vocation.

For the minister a vacation offers an excellent opportunity for becoming acquainted with the wider fellowship of the Church. Let it be granted that in the ordinary routine of his work the average minister is debarred from becoming acquainted with the modes of worship of other Christians, then it is all the more reason why he should do this while away from his parish. Observation has led me to the conclusion that many ministers are very human when vacation time comes around. They regard it as a vacation from Church as well as their regular duties. By so doing they miss much. In my own experience many of the choicest memories of my vacation are the illuminating experiences which I have had in attending some communion other than the one to which I belonged. And by the way, if you should decide to "get the church-going habit" while on vacation bent, do not forget to place in your knapsack Dean Brown's book on "The Larger Faith."

A more specific way of making one's vacation serve one's vocation is the method employed by that prince of modern preachers, the Rev. Charles E. Jefferson, of Broadway Tabernacle, New York. In his preface to his recent great work on "The Character of Paul" he tells us that it is his custom year by year

when he goes upon his vacation to study one book of the Bible thoroughly. Thus has this busy minister made his vacation serve his vocation. It is a plan commendable to all preachers. On the other hand we know of a prominent Boston preacher who makes it the duty of his vacation to outline for the whole year ahead the topics upon which he will preach. Here, far from the many details of the pastorate he has time to "see life steadily and to see it whole" with the result that he seeks to preach to his people the whole counsel of God. Such a method of making one's vacation serve one's vocation will at least relieve a minister of that agony which at times comes to the one who leaves the choice of his themes from one week to another.

Especially for the purpose on which we are speaking would we recommend the attendance of every minister, each year, at some summer gathering where high converse can be held on things divine with those of kindred spirit. We do not say, with those of kindred mind. It

is well to come into contact with those whose approach is different from one's own. The writer has pleasant memories of such occasions; once when he spent a week or more at the conference held each year at Northfield, the place of hallowed memory to all who loved the great Moody; and again, when he spent a summer term at the Theological School of the University of Chicago.

After such experiences as these one comes back to the old routine work with a new vision of one's task, and the fire of a new resolve kindled in the heart. From the human side nothing generates power so well as personal contacts with those who are seeking the most excellent way. This is to make of one's holiday a real "holy-day." It is to re-invigorate one's soul as well as one's body. This is to make one's vacation serve one's vocation, and to realize that a vacation well spent brings a year of content, for it amalgamates pleasure and progress in a marvelous degree.

The Resurrecting Miracle of the Mid-Week Prayer Meeting

REV. WILLIAM L. STIDGER, D. D., Detroit, Mich.

When a man in the medical profession or the scientific world makes a new discovery he feels morally bound to spread it broadcast. In spite of the fact that the medical profession still frowns upon advertising they accept this custom with open hearts.

That is the strange thing about the ministry. The average man who has worked out new ideas hesitates to pass them on, through such a publication as *The Expositor*, because he is afraid of being called immodest. But there is another view point. Why do we not owe it to our fellowmen and ministers when we have worked out a new idea to pass it on?

The greatest compliment I ever received was a few Sundays ago when a Methodist preacher came up to me after my morning sermon and said, "I am a Methodist preacher from near Taunton, Mass., and I came out here just to see your methods and I want to say to you that you are a constant inspiration to a lot of us preachers who are on the 'Hard-scrapble' charges."

That is a hilarious thought, if it is true. That we may be of inspiration to men in our own profession is a glorious adventure with pay enough in its implications to stock a gold mine.

It is in that spirit and in answer to numerous inquiries that I give a word about new methods in the Mid-Week Prayer Meeting which is acknowledged to be the most trying problem of church work.

I shall not here discuss the "Food, Faith, and Fun Night," for I have done that at length

both in these columns and in "Standing Room Only," but I shall simply tell the story of the actual Prayer Hour itself as we conduct it for the adults.

The first problem in this hour is to give it variety; to make it as different from the old fashioned Prayer Meeting as possible and still retain its spiritual power. We have done that.

At least we have worked out a meeting that people will attend in large numbers and that is an achievement in itself in this day when one will do well to find fifteen people in the average Prayer Meeting conducted on the old lines where you knew every move that would be made before you went, when you actually knew the very hymns that would be sung, when you knew by heart every testimony that would be uttered and every prayer that would be prayed.

We have an average attendance of about five hundred in our winter Prayer Meeting hour, and during June and July of the past summer ran an average attendance of 300. This in spite of the hot weather.

"How do you do it?" I was asked by a well known feature writer of a newspaper in Detroit.

First, by giving the meeting program a full shot of the stimulating tonic of variety.

"Tell me the steps minute by minute in the hour!" he said.

And I shall write it down here just as I told him.

First, we have a "Big Sing." The hymns

for this sing are carefully selected beforehand and nothing is left to chance. Consequently there are no waiting moments when the pastor says, "And now does somebody want a hymn?" —the waiting being while a half-dozen indifferent people leaf through a book and then choose the same one they have selected from time immemorial, or select one that nobody knows.

The preacher is ready. He has no waiting moments from seven to eight. Every minute is full. Not a second is wasted.

He has selected ten hymns at least. The numbers are before him on a card. He flings them out.

I select these hymns most carefully. I try to make them stand out in a unit by themselves. To this end I select the hymns with a general theme in mind.

One evening I had my half-a-thousand folks sing Children's Hymns. It pleased them. They sang with warm hearts the old hymns of childhood, such as, "I'll Be a Sunbeam," "Open the Door For the Children," "Bring Them In" and a score of others.

Laughed as they sang?

Surely they laughed, but their hearts were warmed by that Sing.

Often I select a group of hymns that are full of affirmation. Such as "O Happy Day," "My Hope is Built on Nothing Less," "We're Marching to Zion," etc. There will be a ring of affirmation about every hymn that is selected. This gives the meeting a hilarious start.

Again I may select all of the ten hymns with the note of Service about them, or the note of Love for the Church. Again I may select a group of Missionary Hymns and sing nothing that night but Missionary Hymns. Again I select in the summer time a group of Nature Hymns, hymns in which the great spiritual truths are taught through figures of speech taken from nature, such as "Rock of Ages," "Jesus, Saviour, Pilot Me," "In the Cleft of the Rock," etc.

This selection of every hymn with some nature figure in it is most popular in the summer Wednesday evenings. The people like it. They like the uniqueness of the idea. They respond to it with alacrity.

This part of the Prayer Meeting may be carried out in this group selection to almost any amount of variety.

Following the singing of these grouped hymns we have what I call "The Gossip Period." I have run this feature of the meeting for two years without a single break.

I say to them, "Gossip is good, if it is good gossip. Most of us are interested in gossip. That means that we are interested in people. Let's have a period of good church gossip here every Wednesday. Bring all the good news you know about the church; everything you hear; and tell us at this time. I'll tell you the good gossip that I hear."

For five minutes I read notes from letters

I receive. I tell them the advance news of the church. I tell them complimentary things that I have heard about the church program. It is a most inspiring and fascinating part of our Prayer Meeting hour. We often laugh, we sometimes weep; we are many times thrilled; and all in all this Church Gossip Period builds up *esprit de corps* and *morale* in the church better than any other single thing that I know about.

The third thing I do is to give the address of the evening. I work on it as much as I do on a Sunday sermon. I make it worth while. I make it stand out. There are three great meetings in St. Mark's, the two Sunday services and the Wednesday Evening Prayer Meeting.

I give series of addresses. I only take about twenty minutes but I advertise each address and work on it and give the invitation for folks to accept Christ and come into the church at its conclusion with as much seriousness as I do on Sunday.

An additional feature that I add, to give variety, often following the Gossip Period, is to read four or five short poems that I have culled from the modern poets in my reading through the week. From this Prayer Meeting selection I have already written three books on Poetry: "Giant Hours With Poet Preachers," "Flames of Faith," and "Chants of The Social Dawning." All of these books originated in my Mid-Week Prayer Meeting and these selections were first gotten ready for this hour of Sanctuary.

The testimony and prayer part of the meeting are important, although I seldom have a personal testimony or a personal prayer.

We do it in this manner:

We testify through hymns that are testimony and we pray through hymns that are prayer.

We are a timid people these days as to talking about our secret emotions. The modern poet never thinks about writing a poem to a certain girl any more. Alfred Noyes never writes a poem to some "Alice" or "Jane." Tennyson and the older poets did this without a blush.

Our psychology has changed. We try to testify with our lives rather than with our lips in this age. Indeed the matter of personally talking about how much we love the Lord is as abhorrent to sensitive moderns as telling in a public gathering how much we love our wives. It is, to say the least, one of the most sacred things of our innermost selves and the less we talk about it the better. We may better testify by our lives and our daily living. That is the spirit of the modern interpretation of religion. We are acting our testimony in social service instead of talking about it.

But singing our testimony is good for us.

The old hymns of affirmation, and testimony and confidence give us this opportunity.

For illustration, how could the reader better testify to his confidence in God than through the old hymn, "God Will Take Care of You"? I tell my folks to say "Me" instead of "You" and sing it as a personal testimony to God in our Prayer Meeting. That hymn takes on new light and new life when it is sung as a personal testimony.

I urge them to mean this in their hearts and they will be greatly blessed in its singing.

Take a hymn like, "My Saviour First of All," or "All the Way the Saviour Leads," and a score of such hymns and you can interject into any meeting the most beautiful and deeply spiritual atmosphere of testimony that I have ever seen or heard. And when I say that, I testify that I was brought up in an old fashioned Class Meeting and Prayer Meeting church. I also want to say that they were deadly in their monotony compared with this type of meeting.

We seldom have individual prayers in our Prayer Meeting but we pray through the hymns just as we testify through the hymns.

The average person cannot pray aloud. Only one in a hundred can.

Most people are afraid to pray aloud.

Jesus never made any place for public prayer. Secret prayer is given the Divine sanction. The average public prayer was and is (the few there are made now) terribly self-conscious. They are seldom natural.

Bishop McCunnell himself says in public prints that he thinks the time is past when a Prayer Meeting shall be judged by the number of people who publicly testify or pray.

I say to my folks at the close of the Prayer Meeting: "We have ten minutes left for honest, sincere prayer. Most of you could not pray aloud if I asked you. To many of you it is too sacred a thing to give public utterance to. But you like to pray. I am going to give you a chance. You are to have a chance to pray through some of these beautiful old hymns which are really prayers."

Then I select a hymn like, "Jesus, Saviour, Pilot Me." That is a great throbbing prayer for God's guidance.

Or a hymn like, "Rock of Ages," and there is another great prayer prayed through a hymn.

Or again a hymn like, "Break Thou the Bread of Life," or "My Faith Looks up to Thee," or "Come Thou Fount," or "Revive Us Again."

Let me illustrate with "Just As I Am," which I often use as a Prayer Hymn with great spiritual results.

I select the hymn. The crowd knows the words. I ask them not to use the book. I read the first verse:

"Just as I am without one plea

But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O, Lamb of God, I come, I come!"

Then I ask them to close their eyes and sing that great old hymn as a prayer. They do so and it grips their hearts. They are all praying then instead of one or two or a half a dozen.

Then I ask some sweet singer to sing the second verse as a prayer for all of us. Often it is a man or a woman who would not dare open his or her lips in spoken prayer. But our singers love this way of praying and it grips the souls of the crowd.

"Just as I am, and waiting not
To rid my soul of one black blot,
To Thee whose blood can cleanse each spot,
O, Lamb of God, I come, I come!"

Imagine a beautiful tenor, or contralto, or soprano singing that verse as a prayer for the whole crowd, as they bow with closed eyes and hearts lifted Godward and you will readily see what a powerful spiritual atmosphere is created.

Then I have them sing the third verse softly as a prayer:

"Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come."

Singing that hymn or any other Prayer Hymn softly will subdue any crowd to reverence and nearness to the great Father heart. I have never known it to fail. It always grips and subdues and bends and bows the souls that sing.

Then I close the prayer time and the meeting by asking them to softly hum without using the words the last verse:

"Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O, Lamb of God, I come, I come!"

The meeting is over. It has been full of variety. Five hundred people have sung their personal testimony; they have listened to and contributed to our Church Gossip; they have heard a short Book Talk; they have listened to the reading of several short poems. They have listened to the reading on occasion of several prayers from Bishop Quayle's "Climb To God," his "Throne of Grace," or Bishop Thirkield's little "Book of Prayers" assembled from the world's great praying souls. They have heard the address of the evening; they have prayed through these great hymns, they have heard an urgent and earnest invitation to accept Christ and they have been with God.

MATERIAL AND INSPIRATION

Rev. W. S. Ryder, pastor of the First Baptist Church of Savannah, Illinois, testifies: "I am enjoying *The Expositor* immensely every month. It is giving me invaluable material and inspiration."

The editors would like to add that these two things are what we aim at most, to give material and to give inspiration.

How to Be Contented in the Ministry

REV. JOHN R. SCOTFORD, Cleveland, Ohio

Uneasiness is the most prevalent ministerial vice. Men dream about a call to another field, they contemplate going into welfare work, they consider leaving the ministry altogether. To every pastor there come hours, if not days, when he questions the value of his work. How to attain to a reasonable degree of contentment is a problem with which every man must grapple some time during his ministry. There is virtue in frankly facing this problem. What are the causes of ministerial discontent, and how may they be overcome?

The quickest answer is to blame the economic status of the minister for his discontent. But merely paying men more would not solve this problem. We do not enter the ministry for the sake of financial rewards, and very few men leave the ministry simply because they think they can make more money elsewhere. Of course, if a man wants to leave the ministry, and is looking about for a good excuse to give the public, he can get himself into the newspapers by laying the blame upon the smallness of his salary. However, indirectly this matter of financial reward is a great cause of uneasiness. The minister usually manages to get along on his salary somehow, but the thing which hurts is that the public at large, judging him by the size of his salary check, takes him to be an inferior sort of a person. The implications of a small salary are more galling to the pride than the salary itself. When the minister himself acquiesces in this judgment of his worth and position he develops what the psychologists call an "inferiority complex." He becomes apologetic in his attitude towards life. Instead of being a fearless champion of truth, he plays the part of a seeker for personal favor. Naturally he is discontented with that position—and the better a man he is the greater his discontent.

The refractory nature of the material with which he works is a further cause of ministerial discontent. Most men work with material things, which usually have the grace to stay where they are put. Machinery may grow refractory, but a little oil on the right spot or some small adjustment and all is well. But the minister works primarily with people. He has nothing to sell and no machinery to operate. His task is to get men and women to work with him, and out of that co-operation to work a transformation in their lives. This is a heart-breaking sort of a job. Not only does each person have a mind of his own, but those minds are perverse and contrary. They promise and perform not. They have a marvellous talent for misunderstanding. Between themselves they have a genius for developing friction. There are times when the pastor envies the fellow whose job in life

is to drive mules. The little irritations of the minister's life drive him to discontent, despondency, even despair.

Another source of ministerial gloom is that the result of most of his labors are not immediately visible to the naked eye. There is a genuine satisfaction in being able to tell at the end of the day just what one has accomplished. Such is not the lot of the minister. If so disposed he may compile statistics of calls made, he may even make a great "record" of members received and of money raised. But these things are a delusion and a snare. The real work of the ministry is the transformation of human lives and the fruits of such labor cannot be tabulated. The minister is a sower of seed in the human heart. This is a fertile soil, but one which does not bring forth its fruit immediately. Only the years can reveal the real worth of a man's ministry. Especially when a man is young and impatient he is prone to chafe at such a condition. Secretly he envies the man who has before him a definite task which he may definitely accomplish.

The very temperament which leads a man into the ministry pre-disposes him to discontent. The real preacher has a sensitive temperament, capable of feeling both intense joy and intense sorrow. The bovine disposition has no place in the ministry. He who would stir others must be stirred himself. The great men of the Scripture—Moses, Jeremiah, Peter, even Paul—were men of a mercurial temperament. The heart which can soar can also droop. Jeremiah is not the only prophet who cursed the day when he was born. Every effective preacher of divine truth is acquainted with that mood. There is a true apostolic succession of discontent.

Such are the conditions which a man faces when he undertakes the ministry. It is well to face them frankly. No endowment fund could abolish these problems, nor would a complete re-organization of the church avail much. They are inherent in the work to which we have set ourselves. The minister's problem is to adjust himself to the situation. Almost entirely the battle must be fought and won in his own life. Contentment in the ministry is not a matter of outward circumstance, but of inward attitude. Yet there are certain definite ways in which a man may help to adjust himself to the conditions of his calling.

The preacher must have a message if he is to be at all happy. Getting out two sermons a week because one is expected to do so is about as sorry a work as ever a man attempted. Unless we have a message which we are truly eager to preach we will not be happy in the pulpit. A certain prosperous pastor of a prosperous church is highly dis-

contented. His salary is good and the congregation is peaceful—but the man is merely trying to preach a conventional gospel to conventional people in a conventional manner—and there is no joy or peace in such a job. Of course there come times with every preacher when his soul is not thrilled with any great truth. That means that he needs either a new book or a vacation or both. A man should not resign the ministry because he has run into a season of intellectual and homiletic drouth—but neither should he remain in the ministry unless he finds some way of overcoming that drouth.

The pastor needs a program for his church. Running a church just for the sake of running a church is a nerve-wracking, soul-destroying business. I am far from certain that our "programs" of church work are nearly as important as we think that they are—but both we and the people need them in order to keep contented. The pastor who has a definite vision of definite things to be done rarely resigns his pulpit. The church which feels that they are being led in a certain direction rarely becomes discontented. The real function of these "programs" is to keep the pastor and the people interested and contented while the work of inner transformation of human hearts goes forward. The satisfaction of definite things definitely done keeps us from too much nervousness in regard to the deeper aspects of our ministry.

The man who is both pastor and preacher needs a hobby. Over-concentration is a prevalent ministerial failing. Far more than with most men the minister's work is his life. There is no hour of the day or night when he can lay aside his responsibilities and say that the job is done. He cannot lock the door of his shop and go home; his shop goes wherever he goes. The danger in this situation is a distorted view of one's work and consequent nervous break down. The antidote is a hobby in which one may for a time lose himself. A strong secondary interest in life will give us more sanity and power for our primary interest. Of course we do not want to be like the brother who was more interested in experimenting with strawberry plants than he was in preaching, but a garden, an automobile, some scholastic pursuit, or a lusty interest in some sport will make us better men and better ministers. Such an interest will add greatly to our contentment with our lot.

Time adds greatly to a minister's stability of purpose and mental poise. From the point of view of uneasiness the first five years of a man's ministry are likely to be the worst. Ultimately he learns to discount the little jars and bumps of the ministerial life. Precious few people ever leave a church because of their little peeves. The grievances of today are forgotten tomorrow. The years prove to the minister that his labors are not as futile as they often appear. Most of what he says

and much of what he does is promptly forgotten, but there are some faithful souls who actually remember his words and appreciate his deeds. If he continues to cast his bread upon the water and is willing to wait a great many days, some of it will come back to him again. Ultimately some of the seed which he has planted comes up and brings forth fruit which astonishes him. It is the testimony of the years which cures the minister of his inferiority complex, and leads him to rate himself as worth as much to the community as anyone else.

Ultimately, contentment depends upon our inner culture. Preaching is a religious business, and in real religion we must find our strength and our stay. "How may the minister keep his faith?" is a far more practical question than most people imagine. Neither material nor spiritual manna comes down out of heaven for his convenience. He must work and fight for his faith like everyone else—and his must needs be a living, contemporaneous faith. Many ministers find that they can best nourish their own faith in rather unconventional ways.

In order to maintain a real faith, a minister must keep intellectually awake. The conventional way to do this is through a religious rite known as "studying." But plowing through so many books and keeping the mind on edge are two different matters. Stimulation is worth more than information. But personal experience is usually more stimulating than reading. There is profit in visiting religious groups markedly different from one's own. Of course every man must work out his own salvation in his own way. The mind which is awake will find fresh interests in the religious field. There is nothing from fishing to radio which may not be used to build up our religious life. Without such growth our ministry will become stale and we will fall a prey to discontent.

The minister needs the element of worship in his life. It is very easy for him to drift into a hectic frame of mind, when he is troubled about many things, and there is no peace in him. More than most men he needs the calm and quiet of religious worship. He is usually too close to the mechanics of the church service to get a great deal of good out of it. He must find some other way of getting the "lift" which comes from worship. For years the writer mourned because he could find no equivalent in his life for the chapel service which had meant so much in seminary days. Latterly he has discovered two ways of calming his soul and gaining that peace which every man needs. One is to drop into the art museum and by the contemplation of the beautiful be lifted out of the turmoil of the day. The same result is had through listening to the organ. Other men get something of this same element in their lives by spending hours out in the open air. What the city pastor

finds in art, the country pastor can probably find in even greater degree in nature.

But our faith is not something intended primarily and solely for our own enjoyment. It is something which must be used to be kept. Life is for us a laboratory in which we make the experiment of faith. No man can be altogether satisfied with his life unless there be in it a certain element of adventure, and this is especially true of the religious life. But the pastor who really gets into the lives of his people has an unlimited opportunity to make experiments of faith. Of course some men skim the surface and others plow the depths in their pastoral work. The man who lives in the life of his people will know much joy and many sorrows, but at the bottom of his heart he will be content with his lot. The

minister who truly uses his opportunities as a pastor comes closer to the realities of life than the man of any other calling. Like Jeremiah, he may at times curse the day when he was born, but like Jeremiah, he will be utterly unable to give up his ministry for any other calling. The man who truly gets into the ministry cannot get out of it.

It is to be expected that the minister will have his dark days. They are inevitable. He could not understand the life of the men about him if he did not share the experience of discontent with them. And yet if a minister will make a wise adjustment of himself to his work he will find that as the years go by there will come to him a true inner peace such as can be had in no other field of human labor.

Clerical Blisters and Callouses

How Should a Minister Deal With His Sore Spots? For Summer Meditation

REV. HENRY H. BARSTOW, D. D., Auburn, N. Y.

The only thing that is rarer than a day in June is a preacher who has gone through a year's work in his church and not acquired some bruises. He has not been asked to resign, nor has he hopelessly disgraced himself. But there are scattered about on his soul places that have not yet become callous to the touch. He tried a scheme for improving his church finances and the Trustees would have none of it. He made an heroic effort to get the church painted, or the pews re-cushioned, or the parsonage better warmed, or almost any enterprise accomplished, and the result is that things this June are about where they were last June.

He may have gotten into the habit of preaching on some one big theme that absorbed him—such as Fundamentalism and Modernism; or the drooping missionary budget of the Boards; or the supreme importance of reverence for law, especially the Eighteenth Amendment; or the reason why faith is greater than works, etc., etc. Some one at an inopportune moment gave him a left-handed, but unambiguous suggestion that all that was "old stuff."

Funny, isn't it? how a passing remark of that sort will get into a man's subconsciousness and simply fester there like a sliver in his finger? He tells himself it is nothing, and that he is a fool to let it bother him; but nevertheless there it is, bobbing up in his odd moments, like an immemorial grocer's bill. It is a blister on his soul, raw and sensitive. Somehow he must transform it into a callous, or it may become a chronic running sore, weakening and malignant. Every minister knows the wretched sensation or reluctance with which he beholds the approach of certain in-

dividuals who have "gotten on his nerves" for some reason or other. Their very presence, or the thought of them is like scraping the sore spot with sandpaper. Many a man has found it convenient to resign a pastorate—ostensibly because of a "call to some wider field of usefulness"—but really because he could not succeed in developing the rhinocerine epidermis necessary to living with such a state of affairs. The practical question at stake is how to make a callous out of a blister.

The answer to that question in the case of the minister is the same as that which applies to the making of a callous out of a real blister. Every youngster brought up on a farm knows the meaning of the blisters raised on his hands during the early days of haying by the handling of a pitchfork. Did he stop using the pitchfork? Not if he worked for the average father on the average farm. He may have been allowed to sooth them with some sort of salve, or perhaps wear a glove for a while. But he had to keep right on pitching hay, blisters or no blisters. Bye and bye his blisters became callouses. His hands were tougher and more serviceable for the experience.

It is of course conceivable that some hands might be so exceeding tender and delicate that this method would only make matters hopeless. But with preaching the gospel as with pitching hay, if a man has the stuff in him to do the thing at all, he presumably has the capacity for such transformation. The only thing necessary is the faith and spirit to go steadily on and endure hardness as a good soldier of Jesus Christ. He will gradually find himself becoming less and less concerned about what people say, or whether all

his pet schemes meet with enthusiastic approval. He will learn to be a good loser as well as a grandiloquent winner.

Of course this does not mean the cultivation of a supercilious indifference to the opinion and judgment of his people. The wisest ministers and the most successful are those who soonest learn to trust the sincerity and the good sense of their really earnest Christian people, and to give attention to their counsel and point of view. It would be fair to say that, other things being equal, a great majority of ministerial failures are due to unwillingness or inability to play the game of give and take with official boards in the matter of policy. When a principle is at stake of course compromise is unthinkable.

Most of such blisters come from errors in judgment, unwise planning, or unintentional things that just seem to come to pass and get a man in a corner before he knows how it all happened. Perhaps a personal experience may suggest helpfully the way a man gets into such things and how to get out—or, how blisters are raised and how to make them into callouses. The writer once had a choir in his church that was very distasteful to the people. So much so that eviction became unavoidable. Now a minister who can survive a row in his choir, the building of a new church, or marrying one of his own congregation may rest assured that he has good hopes of heaven. The Session in this case was called together and informed that they were responsible for the church music and must take the situation in hand.

They tackled the job and decided that the old choir should be removed and the church music be led by a precentor hired from out of town. The minister was asked to prepare a "nice letter" to be sent to the choir leader informing the choir of its deposition. The understanding was that this letter should be copied and signed and delivered by a special committee. The minister was not to appear in it at all. The committee lost its nerve and simply handed the choir the minister's preliminary draft of a letter, unsigned but in his hand writing. Of course the heavens fell immediately and it all came down on the minister's head. The choir had many friends, and while all were agreed they should go, nobody wanted them abused. It looked like a finish for that pastorate. The story was passed around that the minister had asked them to resign.

Blister is no name for the minister's condition. But he acted quickly. He at once called on every home in any way associated with the situation and especially those friendly to the choir. One of the first places was upon the choir itself, three of which were in one family. Not a word was said about the choir fuss by him. He just called. When questions were asked he answered them. Gradually the truth came out, and the situation cleared. To-

day he has no better friends than those same people who were dropped from the choir. But all that was twenty years ago. He still has his callouses. And let it be added, those callouses have stood him in good stead in many a like experience since that time.

Paul knew the process of converting blisters into callouses. In his letter to the Romans in the fifth chapter he mentions two things in which the Christian may "glory" or rejoice. The first is the fact that we are justified by faith, 5:1, by reason of which he says "we rejoice in hope of the glory of God," v. 2. That refers to the great works of Christ for us as a basis of joy and hope. In verses 3 and 4 he adds the second reason for rejoicing: "And not only so, but we also rejoice in our tribulations (blisters); knowing that tribulation worketh stedfastness (callouses); and stedfastness, approvedness; and approvedness, hope."

There are three ways in which a man may meet his "tribulations" in the ministry or in life generally: by resenting them, by being resigned to them, or by rejoicing in them. The first is the mark of a quitter, the second of a stoic, the third of a good sport, which in this case is another name for a good soldier of Jesus Christ. It is a wise minister who has enough humility, heroism and humor to capitalize his blunders and make them contribute to his seasoned judgment; to take his failures and learn how to succeed better next time; to accept personally the responsibility for his own recognized bad leadership and take the knocks he gets because of it without self-justifying resentment or self-pitying resignation. Even when he gets knocks he does not deserve he might better thank God he does not deserve them and go ahead and forget them. In a word let him convert his blisters into callouses.

Three simple rules will help while the blister period is on and before the callous has had time to develop: keep steady, keep sweet, and keep stepping. June is a good month to check up on the year's blisters and see that they become callouses before the Fall returns. The chances are that if a man has acquired no blisters from his year's work, he has done nothing worthy of anyone's serious attention. Let him take comfort if he has done anything significant enough to have risked a few mistakes.

WONDERFUL MATERIAL

Rev. H. E. Harwood, of Millersport, Ohio declares: "There is wonderful material in *The Expositor* for church work in all its departments. I do not know what I would do without its excellent illustrations. The outlines and sermons too. Of late the Children's Department is excellent. All material inside the covers is in a class by itself. There is none better."

Must a Minister Preach?

An Interview With a Minister's Widow

REV. WILLIAM OSGOOD ROGERS, Julesburg, Colorado

"I wonder what Aunt Hester would say to this article on 'Why I Left the Ministry?'" I remarked to my wife one morning as I laid down the magazine I had been reading.

"Why don't you ask her and see?" was the very practical reply. "She probably understands what the fellow's particular juniper bush was better than he did himself."

Aunt Hester is a minister's widow who is passing her days of waiting in our community. Her wide experience and sympathetic heart have made her the patron saint and mother confessor of us all. So that afternoon I made my way to the door of her tiny cottage.

Picture her as she met me, a dainty wisp of an old lady, with eyes bright and eager as a girl's. Her dress was a shiny gray that matched her hair. Her smile was radiant as she welcomed me with outstretched hands.

Settling myself in the large rocker, while she took the small one, I looked about at the familiar furnishings of her cozy living room. The old-fashioned walnut bookcase contains many well-worn and out-of-date volumes of Calvinistic theology, masterpieces of a by-gone day. In contrast, on an easily accessible shelf, stands a row of modern books, among which I recognized Fosdick's "Christianity and Progress," and Swain's "What and Where is God?" At my elbow on the table lay the current magazines.

Aunt Hester has not let the receding tide of years leave her stranded on the sands of past thought. She reads everything, skilfully winnowing out the wheat from the chaff.

"I see you have been reading the *Monthly Interpreter*," I began. "What do you think of that article on the ministry?"

"I hoped that was what you came for," she declared with an understanding smile. Then I knew I should not be disappointed in my quest.

"The writer gives many true words," she began. "This is a period of religious transition, and it tries men and churches. But he leaves out the main factor," she declared, "and that is the lessened demand for preaching. Very few really care for sermons these days."

"O, Aunt Hester," I exclaimed, shocked that she should admit so frankly what I had been trying not to see.

"It is not a lack of religious interest," she went on, leaning forward with shining eyes. "There were never so many religious books being read as now, nor so much Christian faith being practiced. Nor is the church asleep. Most churches, at least in the cities are beehives of activity, influencing far more people than ever before. And church membership is

gaining again since the war slump has been checked.

"It is the preaching service that causes the minister to despair. Few churches average fifty per cent of their members at the preaching services. Many can show less than twenty-five per cent. Even the new members received, with all their fresh loyalty to Christ and the church, do not increase the Sunday audiences appreciably."

"That seems to me like a contradiction," I burst out. "How can people be loyal to Christ and the church and not attend the church services?"

"That's just what I'm coming to," Aunt Hester replied, with a smile at my impatience. "The mistake we make is in identifying the church with the preaching service. Once upon a time," she went on, a reminiscent look on her face, "the preaching of the Word was the chief and almost sole activity of the church. And the sermon met a real need. People did not have books, magazines and lecture courses as they do now. A learned discourse was a distinct contribution to the community life."

"But now everybody has access to books and periodicals which bring deeper and more inspiring messages than the average preacher can possibly prepare every week. Soon the radio will give everyone the opportunity to hear the greatest orators right at home."

"The result of these changed conditions is that the regular weekly sermon, in most places, is as outgrown as the oil lamp. The church members themselves, with the exception of a few, have to be nagged and cajoled into attending it."

"There was another reason for the sermon in the by-gone days," went on the earnest voice, as I was too upset to make reply. "Religion was then conceived of as certain truths to be believed. This idea made it imperative that the people should be systematically indoctrinated and their thinking unified. The sermon was the great means of setting their intellectual feet on the solid rock of sound doctrine."

"But now we do not regard religion as chiefly something to be believed. We see that Christ did not set forth a creed, but a wonderful way of living. Therefore, Christian people no longer feel the need of frequent sermons to unify their theological thinking. They prefer to stimulate their minds by investigating a variety of ideas, seeking truth wherever it may be found, while down underneath their mental life they cultivate the Christian virtues of love, forgiveness, service."

"Learning to live the Christ way is like learning to play the piano," was her next statement. "An occasional lecture stimulates

the student, but the chief requisite is constant, wisely directed practice. So the church is doing its best work now through such expressional activities as organized Bible Classes, Mission Study Classes, Boy Scouts and Men's Clubs.

"The sermon has come to be like the coaching back of third base, little heeded except in a crisis. The players depend mostly on what they learn from constant daily practice under the personal instruction of their trainers."

"Why, then, should a minister be discouraged with small congregations?" I ventured.

"He should not," was the calm answer, "if his church is doing the work in other ways. The making people Christian is the only criterion of success in church work. But the enlarged program of the modern church is making the minister's load intolerable. In addition to being a scholar and a public speaker, he is obliged also to be an executive, the manager of a great volunteer educational, social and athletic organization. Whole shelves of new books on psychology, sociology, religious education and church efficiency have been added to his library. Yet he must still render the full tale of brick, the usual sermon, often two sermons, every week.

"This combination of a professional life and a business career is absolutely impossible. One calls for books, the quiet study, thoughtful walks in the fields, leisurely interchange of ideas with thinking people. The other means days spent in the bustle of office, telephone, typewriters, stenographers, board meetings, business engagements. It is the impossible combination of these mutually exclusive kinds of work that is crushing the minister today."

"Would you do away with preaching, then?" I finally found breath in my astonishment to exclaim.

"No," the sweet voice patiently answered my outbreak. "But in time the church will cease to expect the minister to preach every Sunday. There will be services purely for worship, and they will be well attended. Look at the Christian Science meetings, always full. They do not depend for drawing power on pulpit eloquence or freshness. Besides the worship they only read the Bible and a commentary.

"And why think that the whole church must meet together every week?" this iconoclastic but convincing prophetess went calmly on. "See what a gain has come from dividing the modern Sunday School into separate departments where the programs are adapted to the various needs. Note how successfully the Y.M.C.A. and the Y.W.C.A. do their work through classes and groups. Release the minister from his constant sermonizing and he will exert a far wider and more helpful influence through these group meetings, in closer touch with individual lives.

"Make him a General Secretary, a friend and leader in the various activities, and a

priest to those who want consolation. Give up the idea of a regular weekly pronouncement. Then, when he feels that he has a burning message that he must deliver, call a special preaching service and make it as impressive an event as Easter.

"A prophet cannot turn a faucet and produce a divine utterance at any time on demand. Imagine Isaiah being required to produce his messages from God regularly, two chapters a week, whether or no. A real message has to be brooded over till it hatches, and nourished till it is fully developed ready to fare forth. No man can produce a soul brood every week and have them anything but fledglings. The word of the Lord has to be conceived by the Holy Ghost and carried in the prophet's heart till it becomes bone of his bone, flesh of his flesh, before it can be born."

Aunt Hester's eyes were flashing with excitement and I began looking about for my hat, afraid she might become overwrought. But, as if reading my thought, she leaned back and relaxed with an apologetic smile.

"We have our great prophets now," she went on presently in a quiet voice. "Once in a while one of them comes from his wilderness and startles the world with a message, usually in a book. A few of them are set in prominent pulpits and are relieved of all administrative cares. Others who might be prophets we make to grind in the mill, engineering drives and running after lazy church members.

"On the other hand, some who were created to administer organizations we set in pulpits and cry 'Prophesy unto us,' and because they cannot, we send them to Spodunk circuit to slowly starve to death on six hundred dollars a year, and their brilliant sons rise up and say, 'No preacher's job for me.'"

"You would have professional pulpitiers, then?" I suggested.

"There will always be preachers," she answered, "men of outstanding intellect and eloquence. They will live in seclusion with their books, their prayers and their visions. From time to time they will announce a public address and thousands will come to listen and be inspired. This message will be broadcast to hundreds of thousands and will be talked about for weeks. The day of real preaching is yet to come."

"What would you do about joining the church?" I ventured.

"I would have them join the church, not the sermon," was her quick reply. "They are doing that anyway. You know that Mr. Grant who united with our church a few months ago. He rarely attends the preaching even since he joined the church. But he is splendidly faithful to that class of boys. 'Going to church' for him means that group of embryo men and instilling into them the principles of the Christ-like life. And is he not right? Is that

not a far truer service than to sit in a pew and listen?"

I could not say no, yet my mind felt seriously upset by the idea that the sacred desk may come to neglect. As I rose to go I asked one more question.

"Aunt Hester," I said, "did your husband ever want to quit the ministry?"

"Not at first," she replied slowly. "We were very happy so long as the methods we had learned fitted the desires and needs of the people. But when the new generations came on and had to be driven to stand by the things that seemed important to us, but not so to them, there was scarcely a Sunday night but what he came home with sagging shoulders and declared he was going to buy a chicken farm and work with something that had sense enough to come to the feeding place without being driven. I really think he would have done it, too," she added seriously, "if just then

the Lord of Life had not held out to him his crown."

"Do you ever wish you were back in the ministry with him again?" I asked, presuming on my long and intimate acquaintance with this wonderful woman.

"No, not if we had to be old, and faced the task of learning our work all over again to fit changed ideas and a new generation," she answered. "But if we could start out together now, as we were when we were first married,"

A little catch in her voice stopped her words for a moment and made me hate myself for so rudely violating her holy of holies.

"If we could start out again," she soon continued, "young, a part of the life around us, with the multiplied opportunities which the church is just coming into, that would be all the heaven I want."

The Mission of the Church in an Industrial Age

Second Article

REV. JOHN McDOWELL, D. D., New York, N. Y.

Whatever the present critical industrial situation may mean to the School, to the Court and to the State—there can be no doubt about what it means to the Christian Church. It is a direct, definite and inescapable challenge to the Church of Christ to create and nourish the one thing lacking in modern industry, namely the right spirit. As a nation we have everything else essential for industrial prosperity. We have men, ability, wealth, resources, organization and opportunity. The present conditions make it clear to all that these things are not sufficient in themselves to insure peace and prosperity.

"Natural resources, available labor and capital are important," says Roger W. Babson, "but these things are of little value until they are released by people filled with the Spirit of God." "Of all the criticisms leveled against modern industrialism," says Judson G. Rosebush, President of the Patton Paper Company, Appleton, Wisconsin, "none is so basic as the allegation that the underlying spirit is fundamentally wrong. The fundamental trouble with the Capitalist-Labor Controversy has been its militancy; its total absence of co-operation and fair dealing all around."

"A solution of the problems of industry," says W. L. MacKenzie King, in his book on "Industry and Humanity," "is not to be looked for in forms; something more vital than forms is needed. A new spirit alone will suffice."

That industry has a right to look to the Church to create and promote a right spirit in industry cannot be questioned by any one who knows and accepts the mission and function of the Church as defined by Jesus Christ in the New Testament. Her task as defined

by Christ is not to make the methods of industry, but to make the motives of industry—not to make the program of industry, but to make its principles—not to make the system of industry, but to make its spirit. The primary duty of the Church is to make the heart of industry genuinely Christian. This done, industry will not be an end in itself, but a means to an end, and that end, in the words of Bacon, will be "the glory of the Creator, and the relief of man's estate." The purpose of industry when truly Christian will be co-operation for public service, not competition for private gain. The spiritual element furnished by the Church makes industry most valuable and gives industrialism its finest quality.

This being the special task of the Church as defined by Christ, industry has a right to insist on the obligation of the Church to Christianize the spirit of industry. Industry has a right to look to the Church for moral guidance on economic matters. Economic science does not claim to give this, but the Church believes that Christ, her Master, does give such guidance and therefore, she is under obligation to meet the present demand of industry.

But what would Christianizing of the spirit of industry mean to the world? Would it solve any of the present industrial problems? Has the spirit of Christ any practical value in the present distressing industrial conflict? We affirm unhesitatingly that the spirit of Christ is the only solution of the four most urgent industrial problems of our day.

First: The spirit of Christ is the spirit of intelligence, integrity and co-operation, and is therefore the solution of the problem of

greater efficiency in production. Nothing else will solve this problem. Organization, education, and legislation, apart from hearty co-operation on the part of all the factors in production will not solve the problem. It can be solved only through co-operation based on good-will, the very thing the spirit of Christ always creates.

Second: The spirit of Christ is the spirit of justice and fair dealing, and is therefore the solution of the problem of greater equity in the distribution of the earnings of industry. By eliminating selfishness, which is always the chief barrier to a fair division of the product of industry, Christianity opens the way to the solution of this age-long problem.

Third: The spirit of Christ is the spirit of brotherhood and humanity and is therefore the solution of the problem of greater participation in the management of industry. Christianity above all religions has fostered a keen sense of the value of every individual and therefore men filled with the spirit of Christ cannot acquiesce in undue subordination of human beings to the exigencies of any industrial or economic system. The spirit of Christ will make it impossible for one group in industry to determine all the terms of employment for another group; it will insist that all rights which regulate men's relationships must be mutual, the Christ spirit will demand that the wage earners, whose opportunities in life are so overwhelmingly influenced by industrial conditions, shall have a voice in their determination, a joint voice with management in fixing the terms of employment, the conditions of labor, and the shop rules and regulations; so that government in industry like government in the nation shall exist only with the consent of the governed.

Fourth: The spirit of Christ is the spirit of service and sacrifice and freedom, and is therefore the solution of the problem of greater satisfaction in the work of industry. The

spirit of Christ insists that industry exists for men, not men for industry, and it cannot endorse any system of society, however imposing its economic triumphs, if it cripples the personality of its workers or deprives them of that control over the material conditions of their own lives which is the essence of practical freedom.

We very heartily agree with a recent writer when he says that "if economic history teaches us any one thing it is this: the industrial problem can never be solved by employers' associations, or labor associations, or consumers' associations, as a class, but only as all get together as Christians filled with the spirit of Christ."

"I sought for the greatness and genius of America," says Alexis de Tocqueville, "in her commodious harbors, and her ample rivers and it was not there. I sought for the greatness and genius of America in her fertile fields and boundless forests and it was not there. I sought for the greatness and genius of America in her rich mines and her vast world commerce and it was not there. I sought for the greatness and genius of America in her public school system and her institutions of learning and it was not there. I sought for the greatness and genius of America in her democratic congress and her matchless constitution and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because America is good, and if America ever ceases to be good, America will cease to be great."

Let the churches of America reread their commission as given by Christ and then rededicate themselves with greater earnestness than ever to their task of filling industry with the spirit of Christ for the sake of a better America and a better world.

Laurels for the Living *Suggestive Series of Sermons*

REV. C. SUMNER OSGOOD, Oswego, N. Y.

When a great man dies there is general interest for a few days in the story of his life. But afterwards the remark will be passed many times, "Why do we have to wait until a man is dead before we pay our tributes to him?" There is hardly a man in your town who does not share this feeling, and he has made the remark many times. Now, it is good psychology to catch a man at the point of one of his interests. He is much more likely to come and hear your sermon if he thinks you are giving a neglected square deal to one of his heroes. Furthermore, every one knows certain great living men in his own line of work that he thinks do not get as much ap-

preciation from the public as they should. If he is a doctor, he reads constantly from the writings of some great investigator and he knows that the public does not even know the man's name. The lawyer also has his hero and so does the business man.

It was with the idea of getting the men and women of my community to tell me about these neglected heroes that I recently tried an interesting experiment. Instead of choosing the names of great living men—and perhaps getting the ones my audience did not care about—I decided to give them the opportunity to name the men, while I did the preaching on a series of Sunday evenings. I sent out

the following letter to twenty physicians, and an equal number to the teachers, the business men, the lawyers and the women, making one hundred in all. The letter to the women had slight changes in the wording, so that they would know it was a great woman leader who was meant.

"Dear Friend,

"I wish to begin soon a series of Sunday evening sermons on 'Laurels for the Living.' I do not believe we should always wait until a man is dead before we praise him for his good works. I believe too that many men who are not in what is usually called 'religious' work are nevertheless doing great humanitarian and Christian service. I want to find out who they are and I want to preach about them.

"I am asking the help of people in different lines of work in our city to make up a list of such men. Will you help by answering the question on the enclosed card and mailing it to me immediately? I will appreciate it as a personal favor if you will do so. Please put down the name of the man you think people should know about and mail the card to me at once. The man who is most generally asked for will be made the subject of a sermon.

"Very cordially,
"_____,"

The enclosed self-addressed postal bore the question, "What living American in your general line of work do you most admire for his service to humanity?" with a space below for the name.

An average of fifteen replies was received from each group. Where replies were slow in coming in the opportunity was taken to meet some of these men, and in many cases valuable new acquaintances were formed. It was explained that not the greatest man was desired, but the one that happened to be personally most admired. This made the answering of the question easy. When the results were all in it was found that the following list had been chosen: Business men, Herbert Hoover; Teachers, John Dewey; Physicians, Alexis Carrel; Lawyers, Elihu Root; Women, Jane Addams; All groups, Thomas A. Edison.

The naming of Edison by one or more of several of the groups made it seem best to make an extra program for him, and it proved one of the most successful.

The Hoover evening gave a rare chance to tell the life-story of a humanitarian of the first rank, and the audience was surprised to find they knew so little about the early events of his career. Magazine articles and "The Making of Herbert Hoover," by Rose Wilder Lane, furnished all necessary information to the preacher. Jóhn Dewey was much more difficult, for there are no picturesque events in his life. But the evening gave opportunity to discuss the modern problems of the teacher, and brought out many of the teachers of the

city. On the Jane Addams evening the address was supplemented by scenes from the life of Jane Addams, as given in her "Twenty Years at Hull House." Under the direction of one of the women of the church three scenes were worked out. They were in the nature of tableaux, although there was a little action. The first scene represented the girlhood of Jane Addams and pictured the occasion recounted in her book when she learned of the death of Lincoln. She says that it was this event which first gave her a glimpse of life's more tragic side and deeper meanings. In the scene Lincoln's picture was shown. The father of Jane Addams is seated in a dejected mood, and as the light-hearted little girl comes home from school he calls her to him and points to the picture of Lincoln. Her mood changes, and after a brief moment the scene comes to a close. The second scene used many more characters and represented the various activities in a typical day at Hull House. In the foreground was a group of children and a kindergartner. Other groups showed immigrants being given instruction in handwork or taught to read. A man at a table was drinking coffee and the old woman who picked the plaster off the walls was making paper chains. Jane Addams moved among them all apparently giving advice and encouragement. The closing scene was symbolic of the work of Jane Addams in the cause of peace. A figure representing peace held aloft a torch in one hand and an open Bible (symbol of freedom) in the other. At one side were three young women with flags of the allies, and on the other side of the platform Jane Addams stood with bowed head.

On the physician's evening it was necessary to raise the question, "What constitutes an American?", for Carrel, while America has every right to claim him, was actually born in France. On the choice of the lawyers, Elihu Root, both praise and criticism was given. The extra evening on Edison utilized three of his greatest inventions in a very successful program. A good phonograph was installed in the choir and sacred selections given at appropriate times. The three-reel picture, "The Benefactor," was secured without cost from the General Electric Company, Schenectady, N. Y. In this well-told story of Edison's work, the great inventor himself was shown in the closing scene. The audience was left to guess that the third great invention, of which use was made, was the incandescent lamps with which the church was lighted. The pastor's address pointed out both the benefits and the limitations of mechanical inventions in promoting the cause of humanity.

CHIEF TREASURE

Rev. Edwin Wyle, of Canton, Pa., writes: "The *Expositor* certainly improves. I welcome it as one of the chief treasures of my study-table."

On Getting the Gospel Viewpoint

REV. A. RUSSELL TOMLIN, London, England

There came into my hands some little time ago an interesting volume with an interesting title. It was as follows: "The Gospel View of Things," and was suggested by 1 Tim. 1:11, which reads: "According to the Gospel of the glory of the blessed God."

"In the paragraph from which the text is taken," the author opens up thus: "Paul had given his judgment on the important question of the place of law in the life of men." "The text," he adds, is but "the conclusion of the statement of his position" a statement asserting "that the decision he has reached is agreeable to the gospel." That is, "the gospel is the scheme of things into which it fits . . . the standard to which Paul refers in deciding such questions." To quote the preacher literally once again, "He (Paul) takes a gospel view of things." That "to him there is a vital and radiant center by relation to which all things are to be determined," that center being "according to the gospel of the glory of the blessed God."

The point here contended for is a very important one, and is not without special relevance to the preacher. Let some particular question arise, say, as touching creed, dogma, character, conduct, we shall do well to note Paul's principle, and noting it, submit all things to that "vital and radiant center by relation to which," he says, "all things" should be determined and judged. Shall we proceed, therefore, to see how all this may be applied?

First we would suggest that "we get the Gospel viewpoint," in connection with all our beliefs, creeds, convictions—our theology. As preachers, this is most necessary. We need to take every care that we think, not necessarily in the terms of men or of tradition, but only "according to the Gospel." Not that we are indifferent to what tradition has said, or what councils have decreed, but rather that we accept finally only those views that are fully confirmed and vouched for in the Gospel scheme of things. That scheme is at once our first and final authority. That leaders can stray from the Gospel viewpoint history plainly shows. What of Luther, for instance, and the doctrine of justification by faith? What erroneous thought there was just there, and how grandly Luther brought back men's thinking in relation to this subject "according to Christ's Gospel." What the Reformer felt was that men had been substituting their own theories instead of the doctrine as plainly declared in the Sacred Word. Hence, he was touched to the quick—so touched indeed that he was restless until he had corrected the error and had brought men back again from works, penances and rosaries, to the grand, fundamental truths set forth in the grand

scheme of the Gospel. What we need to do is not only to listen to men's religious opinions, but to see how they stand "according to the gracious Gospel." Let them stand there and we need have no fear in admitting them to those other conclusions that likewise have been submitted to—and passed—the test.

Then we would further suggest that in all our preaching we preach not merely something that savors of, or resembles the Gospel, but a Gospel that, without any qualification, fits in with the whole scheme of the Gospel. There can be a pretence to preaching the Gospel that in the final sense is quite "another Gospel." And what a sad trend there is in this direction today! What a divergence there is between some teachings as compared with the teachings of the Holy Book. The following paragraph, we fear, is all too true. "There are still men and women who seek assurance in regard to Divine things, but, sad to say, not everywhere are there found ministers who, from settled conviction, are prepared to hand them the book of God, and help them to receive its saving message." How, for instance, can prayer that is taught as having a merely subjective value be "according to the glorious Gospel"? Or, the surrendering of a transcendent God in favor of a mere immanent one be in keeping with the sacred scheme? We need to examine ourselves constantly that we keep ever faithful to the message that is at once as authoritative and final as it is true and all-sufficient.

All this, of course, is calculated first and foremost to drive us back to that Word that is at once the "vital and radiant center by which all things are to be judged and determined." But if it does this, the spur and the inspiration should make us very grateful. It is easy to leave that Word, and in place of it give attention to other things that are but substitutes and secondary. What is more, it is by this truth that we are to live, and because it is, it behooves us so to familiarize ourselves with it that we accept that only which fits in with it, and answers to its standard and its ideal. It is only as this is the case that we shall really build upon rock, and win for ourselves happy satisfaction for the present, and complete security for what is yet to be.

PLEASURE WITH WHICH I READ

Rev. J. Victor Howey, of Halkirk, Alberta, Canada, writes: "I would like to add my testimony to the many other readers of *The Expositor* as to the pleasure with which I read it each month. I do not cut them to pieces as some do, but make reference to them as I would to any other book."

The Preacher's Use of Humor—III

REV. CRAWFORD FARNSWORTH, D. D., New York

"Do you know how to make an Englishman happy in his old age?"

"No; give it up. How?"

"Tell him a funny story when he is young."

However, even that doesn't always allow him time enough! You remember the appalling incident, an outburst of laughter from a certain cell in the Lower Regions, and when the Fiend angrily demanded the reason for such unseemly levity, an assistant edged up to him and explained that an Englishman, the inmate of that particular cell, had just seen the point of a joke told him when he lived on earth.

Now some people insist that such anecdotes are baseless reflections upon the brain action of our good cousins, the Englishmen; but here is a true case which goes far to justify these seeming "slams." The writer has a story he is fond of telling at Sunday School institutes to emphasize the importance of character molding in childhood. It runs as follows: A lecturer on phrenology exhibited a skull which he declared he had obtained at great expense and much actual danger to his own life—the skull of Napoleon Bonaparte. After showing how all the unique and wonderful characteristics of that imperial phenomenon were clearly represented by his cranial bumps, the lecturer took up a small skull and said, "Now, this is the skull of Napoleon Bonaparte when he was a little boy; and I want you to observe that already the same bumps had remarkably developed."

In telling this story it is beautiful to note the momentary blank look upon the composite countenance of an American audience; then the quick smile upon a few faces; followed almost instantly by a general outburst of laughter. But it happened that a sister of the writer told this story to a highly cultured English lady in India: and to her amazement the English woman, after looking at the narrator a moment in ill-concealed disapproval, said severely, "Mrs. B., I don't believe that! I cannot believe that the French nation would ever have permitted the skulls of Napoleon Bonaparte to be taken out of France." And though this true incident happened years ago I have never heard that the English woman has yet seen the point.

Here is another bona fide incident, however, which seems to show that an Englishman may sometimes contrive to see the point of a joke in a shorter time. The pastor of a large church in Rochester, N. Y., happened to be in a London book-store looking for a copy of Julius C. R. Hare's "Recreations of a Country Parson." The clerk brought the work to him in two volumes—a form which the American clergyman had never seen.

"Ah, you part your Hare in the middle over here, I see," the American remarked.

"Wh. . . what. . . how did you say, sir?" the astonished clerk gasped.

"Oh, nothing. I merely mentioned that you part your Hare in the middle over here."

Utterly mystified the salesman retreated; but when on a later day the minister came again into the same store the clerk came to him with a broad grin and said, "Ha! ha! That was a good joke you expressed the other day. 'You part your hair in the middle over here.' That was good! Ha! ha!"

Stories to Tell to Ministers

Now, these incidents told above are samples of a certain class of which there are many: humorous stories, perfectly clean and above criticism, yet not adapted to pulpit use, but delightful for telling to brother ministers whether in ecclesiastical gatherings or in private "jollying." Another example:

"Well, poor 'Opkins died last night, sir."

"Did he? Why didn't you call me, his rector? I should have been pleased to administer religious consolations to him."

"But I didn't like to disturb you, sir, in the night; so I just 'ministered religious con'lation to 'Opkins meself."

"You did? And what did you say?"

"I sed, 'Opkins, I'm afraid y'er goin' to die. And he sed, 'Yes, I'm feared I am.' An' then I sed, 'Well, Opkins, d'y'e think y'er goin' up to hev'ing?' But he sed mournful like, 'No, Perkins, I don' b'lieve I am.' So I sed, 'Well then 'Opkins, d'y'e spouse y'er goin' down to 'ell?' An he sed still more mournful, 'Yes, Perkins, I'mafeared I am.' So to comfort him up a bit I sed, 'Well, 'Opkins, ye ort to feel very thankful that ye has *somewheres to go*.' An' then 'Opkins he died, he did."

An interesting story with a penetrating point, but hardly adapted to pulpit use. Here is another in the "New York City dialect;"

The teacher in an east side metropolitan class-room asked, "What was the exact difference between the Cynics and the Stoicks? Isaac, you may answer."

Ikey responded, "Vy, the *sinnick* iss the place where you pours the water, an' the *stoick* iss the feller what brings us the babies."

Here is another that you may perpetrate upon brother ministers and a "scream" of a story it is, but you mustn't put it into a sermon. A would-be musically-posted woman said to a virtuoso: "Oh, I just dote on Gounod's music! It is simply heavenly! He's the greatest composer ever! . . . By the way, Gounod is still composing, is he not?"

"No, Madam," responded the artist, "I regret to say that Gounod is now *decomposing*."

Perhaps you are familiar with this hibernian

anecdote: Michael Foley's obsequies were about to proceed, and neighbors were taking a last look at Michael handsomely laid out in his coffin and clad in broadcloth, when Patrick O'Brien suddenly broke into suppressed laughter.

"Whist, there, Pat, aren't ye ashamed to laugh at a funeral?"

"Well, it's just this way. D'ye moind, Moik there had turned a infeedul an' didn't b'lieve in nuthin', neither in heven nor in hell. An' as I see him there in his foine clothes I just cudn't help thinkin' how he wus all dolled up an' nowhere to go, an' I had to laff!"

Writing this story recalls one which I had opportunity to tell years ago in Los Angeles, California, which convulsed the audience at a reception given by the New York State Society of Southern California. I was the last speaker; the speeches were to be followed by refreshments; rows of white-aproned waiters were standing across the rear of the hall ready to begin serving. I closed by saying, "Well, I will now simply repeat the announcement which a blundering undertaker made at a funeral when he said, 'The friends will now please pass around the bier.'" It goes without saying that though such story was *au fait* and a success under those jolly circumstances, by no possibility could it have been adapted to a sermon.

The Climax of the Sermon

And yet there are humorous stories which have great sermonic power. Jack was trying to say his prayers; his pink toes protruding from under his nightie were too much of a temptation, and Nellie was slyly tickling them. Jack stood it a bit and then said, "Please excuse me, God, till I wallop Nellie, and then I'll come back and finish my prayers!" Yes; and now that it is Sunday night and the Holy Day's religious services are over, how many business men, church members, say practically, "Now, God, please excuse me for a week while I wallop my business competitors; I'll come back next Sunday and go on with praying and singing hymns then!" There is a big sermon in that story.

Prayer meeting night, bitterly cold; Deacon Williams is dozing near the hot stove at the rear of the room. After various religious exercises the minister says gravely, "Now we will have a few voluntary prayers. Deacon Williams, will you lead?"

Deacon Williams, suddenly startled awake by his name and the request, responds, "It isn't my lead: I dealt!" Isn't it quite possible that more than one prominent "pillar" in your church or mine would feel the tingle of the application of this story? We might try it.

But let me close with a bit of vividly remembered personal experience. The sermon was upon the solemn grandeur of manhood with all its powers and possibilities; and towards the climax and close came this story which to

some, reading it in cold blood, may seem unpardonable, but which was to people and preacher alike the most dynamic and effective thing of all. A Dutchman living alone, save for his inseparable companion, a dog, was dressing one morning and talking to his dog: "Well, hundt, you vass only a dawg; but sometimes I wish I vas you. At nights you shust turn around twice, lie down, and you're in bed for the night; in the mornin' you stretches yo'self one time an' you're up and dressed. You haff no troubles, nodings to worry ofer; and when you dies, that's all for you."

"Now look at me. I haff all this troubles; I haff to work and worry for what I eats and wears. . . . an' when I die, I've got to go to hell yet! Yes, I wish I was a dawg like you!"

I paused and then said slowly and solemnly, "No! I'd rather be a man, even with the possibility of going to Hell yet when I die than to forfeit the divine heritage of mind, soul, eternity, infinity! Yon dog knows neither memory nor hope, has neither history nor outlook: but man, who has the possibility of tragedy has also within reach a glorious destiny—the very character of Jesus the Christ, the very likeness and eternal fellowship of God Himself!

"Yea, I thank God that I am a man: let me prove worthy of my God-given inheritance!"

And the humor in the story furnished the very poignancy and point of the tremendous truth which was the message of the sermon.

EXPOSITOR APPRECIATED FOR ITS HELP

Rev. E. W. Wright, pastor of Memorial Presbyterian Church, Appleton, Wisconsin, writes us as follows: "A few months ago your magazine had a suggestion for a church Home Coming Service. I tried it out. It turns out to be one of the best ideas I have ever tried in getting interest and attendance. The preliminary announcements were spread out for about a month, and considerable newspaper and other publicity was used. Record attendances resulted. The enthusiasm extended to the Sunday School and Christian Endeavor. The special Home Coming offering amounted to \$201.50. The atmosphere of the church that day was one of genuine warm-hearted enthusiasm and devotion. The community outside of the church also took an interest. There were many warm commendations of the Home Coming idea. The church proposes to make Home Coming an annual event, and an 'Alumni C. E.' organization seems probable as a result of the home coming of many old Y. P. S. C. E. members that night, —when the usual attendance of 25 jumped to 51. We thank you for the suggestion which resulted so satisfactorily."

Let the timid and fearful Christian take encouragement and trust in the Lord Jehovah in whom is everlasting strength.



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D. D., *Editor-in-Chief*

WE WELCOME DR. LOUIS ALBERT BANKS

We welcome anew to the pages of *The Expositor* the Rev. Dr. Louis Albert Banks, and in the department of his great specialty, Illustrations. He and Mr. Barton worked together in the starting of this magazine, and he wrote largely for all the earlier numbers. Dr. Banks has been pastor of a number of the leading Methodist Churches of this country—in Boston, New York, Brooklyn, Cincinnati, Cleveland, Kansas City, etc. His entire ministry has been notably evangelistic, attended by revivals every year. Thousands have been welcomed into his churches. He is the author of over seventy books, among them more than forty volumes of sermons and addresses, which have been bought largely by preachers because of their illustrative value. He has been one of the National Lecturers of the Anti-Saloon League and the World League Against Alcoholism for the past twelve years, speaking in every state in the Union.

In this month he begins a department in *The Expositor* along the line of his great specialty. It will be entitled "Fresh Bait for Gospel Fishermen." Note what he says in his introduction this month:

"I am pleased after all these years to have this opportunity of sharing my bait box with so many Gospel fishermen."

We are glad to have his name among our contributors again! Glad to welcome him in the name of thousands of old readers! Glad to commend him to thousands of new! Sincerely—*The Editors.*

THE CHILDLIKE SOUL

This is the season when Children's Day is observed in all our churches. It is the time when Christ again sets a little child in the midst of men and tells them to learn of him. We should all be better Christians if we were more childlike in soul. In writing to the Ephesians Paul said, "Be ye followers of God, as dear children." Now "followers" signifies such as personate others, assuming their gait, mode of speech, accent, carriage. From this same Greek word we have the word mimic. Though this term is often used in a ludicrous sense, yet here it is to be understood in a perfectly sober and proper sense. Let your whole con-

duct be like that of your Lord; imitate him in all of your actions, words, spirit, inclinations. "Be ye followers of God, as dear children."

We cannot follow God in all things. We cannot follow him essentially. We cannot imitate him in his incommunicable perfections, as in the independency, self-sufficiency, omniscience of his divine nature. The imitation the apostle recommended has reference to God's moral perfections.

What are some of the characteristics of the childlike soul? First it will have filial love: "As dear children, walk in love." Those who have a childlike soul walk in love toward God as their heavenly Father. They also walk as children dearly beloved of God, conscious of his love, influenced by it and returning love for love in ardent manner.

The childlike soul will be a teachable soul. It will be humble and willing to learn. It will be alert and anxious to learn. It will desire to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. And the childlike soul will be a trustful soul. It will instantly take God at his word, believe what he says and act upon it. Therefore, too, the childlike soul is an obedient soul. It does what God says. It sets out definitely to obey his will.

Present such thoughts as these to your people, young and old, at the Children's Day season. Then ask each, "Whom are you following?"

There used to be in some old churches statues of St. Christopher the martyr. Christopher means Christ-bearer, and this holy man was represented as bearing the infant Christ on his shoulders. The story is that he was at first a heathen youth of fine figure, strong and active, and that he determined to seek out the strongest man in the world, join him and follow him as a disciple and serve him. After searching a long while he found a Christian prince famous for strength and a great warrior. But one day this prince happened to say something about Satan. "Who is he?" asked the heathen youth. The prince told him that Satan was a wicked being more powerful than any man, and that he was afraid of him. "If that is the case," said the young man, "I shall leave you and serve Satan, because he is the

strongest." Going through a lonely forest he met a dark-visaged person who asked him what he was looking for. "Satan," said the young man, "the strongest being." "I am he," said the person, "follow me." And so he did. But as they went on and came near to a great city the young man noticed that his dark-looking leader slipped out of the highway and took to by-paths. "Why this?" he asked. "Because," said Satan, "my greatest enemy who once conquered me comes that way. I offered him all the kingdoms of the world, and he said, 'Get thee behind me.' Three times I tempted him and three times he overcame me, and I am afraid to meet him." "Oh! then," said the youth, "I shall leave you and serve him, because he is stronger than you." So he went on inquiring until he found that Stronger One. But he found he was not like warriors or kings, but like a little child.

When he came to know him he believed in him, was baptized by the name of Christopher, Christ-bearer, lived a life of devotion and died a martyr's death.

The mightiest is like a little child!

MAGAZINES HAVE CHARACTER

Magazines have character, just as individuals do. You are one of a group of partners who help to give this magazine its character. *The Expositor* should be a source of pride to you. Its high standard of quality goes beyond the letter of its obligations. If you are proud of your magazine's character and quality do not fail to express your pride. Reputations spread through spoken words. Speak a few in commendation of your magazine when opportunity offers. They will help the magazine, and, through it, they will help you.

WRITING FOR THE EXPOSITOR

It is a good thing to do—when you have something of real importance to say. We like that kind of articles, that contain things really important. But be sure your inspiration comes early enough. We quote from a recent book on "The Business of Writing." It is a good book, too. One thing it says is this: "The Christmas numbers of most monthly magazines, everybody knows, are published about the middle of November. And you'd think that anybody would know that anything that goes into them would have to be written not much later than August, even when it had been arranged for in advance and the author did not face the possibility of loss of considerable time in having to submit his story first one place then another."

Timely material is more welcome than any other—material on special days or seasons or subjects. And a writer must be in the spirit of the time he is talking about. This office is constantly receiving Christmas articles in December, Easter articles in April and Children's

Day articles in May or June. They are good articles. We would like to use them. But, alas, they are about three months too late! In the coldest weather of winter write your Easter article. In the hottest day of mid-summer send us your Christmas article. Count that *The Expositor* is largely made up, the matter chosen, about three months in advance. It is in the composing room or on the press from four to six weeks in advance of its date.

MINISTERIAL SUPPORT

Rev. Dr. Malcom J. MacLeod, pastor of the Collegiate Reformed Church of St. Nicholas, New York City, preached a sermon recently on "The Church as An Employer" and said that though the Church is richer than the Standard Oil Company or the Steel Corporation, yet it keeps its workmen closer to the hunger point than any industrial organization in the country. He said, "How can any mortal interpret the laws of civic betterment, not to speak of the laws of the kingdom of God, if he cannot honorably look his fellow man in the face? How can a woman be a leader in the missionary society if her husband owes the butcher and the baker, whose wives are sitting down there in front listening to her?"

WILL SUMMER BE AN ASSET OR A LIABILITY?

How many of your young people will attend summer training conferences?

Will your church lock its doors against the children of your community, or will it give them a Vacation School?

Will your church think about the shut-ins in connection with automobiles of your congregation?

Will your bulletin board preach a daily sermon to the passersby even when the pastor is off on a vacation?

Has your church any plan for keeping in touch with the congregation during the summer months?

Will the pastor of your church be encouraged to spend part of his vacation in a university Summer School?

BLESSINGS ON IT!

In a letter of February 11th, 1924, renewing his subscription, the Rev. H. C. Johnson, of Perth, Kansas, says: "I sincerely believe there is no magazine devoted to the life and work of the Christian Ministry that equals *The Expositor*. Blessings on it in its great mission."

READ EVERY PAGE

Rev. L. C. Emerick, Carrollton, Ohio, says: "I read every page of *The Expositor* and have for many years, in fact, since my first year in the ministry. It is the most helpful minister's magazine I know, and I have at some time received about all of them."



Views From Our Aeroplane

By the Sky Pilot

CURES FOR DROWSINESS

A preacher noticing the drowsiness of his congregation as he preached said in the midst of his sermon, "And so on, and so on, and so on, for many more pages. Let us pray." Another preacher seeing most of his parishioners asleep announced a hymn to be sung standing. After this had been done he said, "We will now hear the rest of the sermon."

PREACH TRUTH EARNESTLY

A minister visiting a penitentiary one Saturday was invited to speak to the inmates by the Christian warden the next day. That evening the minister felt impressed to go to the penitentiary and learn the details regarding the service. Noting two chairs draped in black in the main assembly room he inquired as to the reason. Said the warden: "Those two chairs are draped for death. Your sermon will be the last that they will ever hear." You can realize that Browning and Emerson figured very little in the sermon that was delivered on that occasion. There are chairs in most audiences draped for death.

FROM YOUR KNEES

Most preachers go from their knees to their pulpit. They appear before their people in the spirit of prayer. Many a preacher breathes such a prayer as this as he mounts the stairs: Father, Son and Holy Ghost, Grant me what I need the most— Grace to labor, grace to pray, Grace to preach thy Word today. Thou didst bring to blinded eyes Joyful light with sweet surprise By the use of worthless clay; Use me so, dear Lord, this day.

MESSENGERS OF GOD

A messenger boy rang a door bell one day and on going to the door the man found the boy had a telegram for him. He asked the boy to wait a minute until he read the message. After reading it, he looked cross at the lad and said, "You little rascal, why did you bring such an awful message? Get out of here." The boy stood calm and said to him, "Sir, I am only the messenger. Don't blame me. If you don't like it, go to headquarters." There may be some that are condemning an

honest, faithful preacher because he is preaching to them the true gospel message, but he is only the messenger sent from God, and if it doesn't feel good to their ears, let them go to headquarters, where he gets his orders and must obey.

THE ATTENDING PARISHIONER

It is left on record of President Wilson, by his pastor in the First Presbyterian Church of Princeton, that during the ten years of his active life there as an elder, Mr. Wilson and family were never known to be absent from the Sabbath morning or evening services or from the Wednesday evening prayer-meeting. It is a record like that of Mr. Gladstone, for four terms Prime Minister of England, who always made it a point to be present at both Sabbath church services, and who spoke lightly of those who went to church but once on the Sabbath as "oncers."

HOW TO DRAW A CONGREGATION

In the first place, get a pastor who has a fertile imagination. Have him advertise that a Sunday-evening service will be featured by dancing on the platform. Moreover, let it be understood distinctly that the dancers will be barefoot—"feetured." It will not be necessary to tell the folks to come early in order to get a seat—they will be there. It will not be necessary, either, for the pastor or choir leader to invite the people from the back seats to the front—the front seats will be filled first. Then, when all things are ready, dim the lights, start the music, bring on the barefoot dancers, the "feeture" of the evening, and proceed with the religious service. It will work. It has worked. The preacher got his crowd, but what the crowd got is not a subject for debate. It got exactly what it went for, and what it desired. But it is a sure way to get a congregation. This course is recounted here for the sake of preachers who have been looking into empty benches. It is a fine way to get a crowd, provided the crowd is the thing and the only thing that a preacher wants. If he wants something better than a crowd, we advise him to stick to his religion.

PREACH THE WORD

A lawyer who was converted at one of Moody's meetings said: "I went to hear Moody expecting that it would be easy to pick flaws in him. But he stood on the platform and hid behind the Bible, and pounded me with text after text, until they got under my skin." Moody did one thing, *he preached the word*, and not himself.

LIGHT IN DARK PLACES

Rev. T. V. Voorhees, of Ripley, N. Y., writes: "The *Expositor* has led me out of many a spell of discouragement and has given light in many dark places of my life's work. I thank you for it."

Methods of Church Work

E. A. KING, Editor

Here we are again planning for the month of June, the month of weddings, the month of Children's Day, and for the most part a month of sunshine and flowers. It is a glorious month and the church should make as much of it as possible.

This may be called the middle month, the month between the Easter and Post-Easter activities and the summer grind. Perhaps an *Expositor* reader should never use the word "grind" because he plans his work, but still, we must face the facts honestly. The summer is hard on church work, but we may use June for preparation and a running start.

The editor of this department wishes to thank all those who are sending printed matter of various kinds to his desk. We cannot acknowledge each separate letter or calendar or bundle of papers but we are very grateful for everything that is sent. This department is useful because of the co-operation of our readers. We also thank those who command the Methods Department. We are trying to make it a practical and suggestive help to every minister. We do not suppose anyone ever used a plan *in toto*, but a very large number have gotten ideas and inspiration. Here is the editor's own experience. A brother sent us an article about a service he had on "The Life of Christ." We reproduce it in this issue. He told the story of Christ interspersing hymns and solos and organ selections. We were so much interested that we devised a Sunday evening service called "The Man of Galilee in Picture, Song and Story." It turned out to be one of the best programs we ever had. We have carried the idea further by introducing motion pictures in a similar program on "The Holy Land." This is what the department is hoping to do for all of you.

* * *

We continue our request for calendars, church papers, sermon topics, invitations, accounts of the financial canvass, short articles on various phases of church work, copies of striking illustrations and such things. We will use them as we can in making this department the best in the world. Send everything that has to do with church methods to Rev. Elisha A. King, 1618 Drexel Avenue, Miami Beach, Fla.

CHILDREN'S DAY COVER FOR YOUR CALENDAR

One of the most beautiful and suggestive calendar covers for Children's Day comes to us from Rev. I. M. Hargett, pastor of the First Methodist Church, Racine, Wisconsin. It is one of *The Expositor* covers. You may have enough for your use for \$2 per hundred.

The picture of the heads of children with Christ in the midst is on the front page. The other three pages are blank for your own printing.

Another beautiful calendar is from Porter Church, Brockton, Mass. On the front cover is a half-tone of "Christ Blessing the Children" by Hoffman. This cut you may secure from Goodenough & Woglom Co., 14 Vesey St., New York City.

"The Saint Paul's Messenger," Troy, N. Y., is a mimeographed bulletin and on the front cover the artist who arranged it has copied a picture of eleven tiny babies floating in the clouds. This may prove suggestive to those who use copying devices.

FOR YOUR CALENDAR

Well May the Church Keep Children's Day

George Edward Martin

Well may the Church keep Children's Day,
And thus draw near the Son,
Who gained his richest human realm,
When children's hearts were won.
Well may the Church keep Children's Day,
And thus draw near the skies,
For in the children's sunny hearts,
The light of heaven lies.

Well may the Church keep Children's Day,
She keeps her greatness then,
E'en now the Christ uplifts a child
Above all sinful men.

O happy day! O heavenly hour!
When thus the church shall stand,
Like Christ with smile and touch of grace,
Amid the Children's band.

A little four-year-old boy, sitting on his grandma's knee in a crowded house of guests assembled to witness a marriage celebration, was asked if he didn't think he was at a prayer-meeting. "No, no," he replied, "too many people." This is no made up story. It occurred in one of our towns, at no remote period in the past.

PRAYER FOR CHILDREN'S DAY

Walter Rauschenbusch

O God, we pray thee for those who come after us, for our children, and the children of our friends, and for all the young lives that are marching up from the gates of birth, pure and eager, with the morning sunshine on their faces. We remember with a prayer that these will live in the world we are making for them. We are wasting the resources of the earth in our headlong greed, and they will suffer want. We are building sunless houses and joyless cities for our profit, and they must

dwell therein. . . . are making the burden heavy and the pace of work pitiless, and they will fall wan and sobbing by the wayside. We are poisoning the air of our land by our lies and our uncleanness, and they will breathe it.

O God, thou knowest how we have cried out in agony when the sins of our fathers have been visited upon us, and how we have struggled vainly against the inexorable fate that coursed in our blood or bound us in a prison house of life. Save us from maiming the innocent ones who come after us by the added ~~clarity~~ of our sins. Help us to break the ancient force of evil by a bold and steadfast will and to endow our children with purer blood and nobler thoughts. Grant us grace to leave the earth fairer than we found it, to build upon it cities of God in which the cry of needless pain shall cease and to put the yoke of Christ upon our business life that it may serve and not destroy. Lift the veil of the future and show us the generation to come . . . it will be if blighted by our guilt, that our lust may be cooled and we may walk in the fear of the Eternal. Grant us a vision of the far-off years as they may be if redeemed by the sons of God, that we may take heart and do battle for thy children and ours.

MAKING A SUMMER CONFERENCE VALUABLE TO YOUTH

A most unique commissioning service comes from Homer, N. Y. The Congregational Sunday School selected ten young people to go to a Young People's Summer Conference for the latter part of June. On the Sunday before they started they were all commissioned. The pastor and others spoke, but the responsive service for the pastor and young people impressed us. Churches all over this country can do something like this when the young people go away to the summer convention or conference or camp. Such a program makes an indelible impression upon the young people's minds and hearts. Here is the service referred to:

Pastor: The Congregational Sunday School of Homer rejoices to commission you young people to go forth to Wells College, Aurora, to attend the Summer Conference for young people, June 24 to July 3.

Response: We rejoice to be thus commissioned.

Pastor: We want you to enjoy all that nature has given and the hand of man has made by way of lawn, and lake, and trees, and the groves, which were God's first temples.

Response: We shall enjoy all the scenic beauty of the place.

Pastor: We hope you will have time for boating and bathing, for running and racing, for sports and athletics, and come back stronger in body than when you went.

Response: We hope to take part in athletic contests.

Pastor: We trust you will find new friends

among the finest young people of our churches in the empire state.

Response: We trust we shall find many true friends and be friends ourselves.

Pastor: We desire for you earnest thought and study of God's great book, increasing knowledge of the work of his wide Kingdom, a deeper spirit of reverence and worship for the good, the true and the beautiful.

Response: We desire all this in Christian growth.

Pastor: We covet for you the inspiration of noble teachers in the class room, the thrill of able speakers in the Assembly Hall, helping you toward high ideals and carrying you forward to a life work of true consecration.

Response: We will endeavor to study earnestly and to look at life seriously.

Pastor: We know you will honor our school by your deportment, your friendliness, your appreciation, your manliness and womanliness, and we know you will remember at all times the fair name of Homer, and keep it unsullied.

Response: We want to be worthy of all confidence.

Pastor: We long to have you return to us bringing the visions you have seen, inspiring those who could not go, striking a new note for the future in our school, leading us all onward and upward to better things and to more consecrated service.

Response: We long to aid in a new way the work at home.

Pastor: For this high task—this Sunday School commissions you,—ten young men and women—to go forth in the name of the Father, Son and Holy Spirit.

Response: In humility and prayerfulness we gladly accept this high commission.

A NOVEL CHILDREN'S DAY SERMON

Rev. F. R. Marsh, of Tavares, Florida, prepared a novel Children's Day sermon, securing about a hundred blocks of wood in the shape of bricks, two inches long, a few being painted white to represent the teachers, and the remainder red to represent the scholars. Each brick had written on it the name of some officer, teacher or scholar. With these, Mr. Marsh built a little church. By pulling out a few bricks, he graphically demonstrated to the children the fact that each brick was necessary to the stability of the building. He still uses the little building as an object lesson to absentees. It furnishes a tangible evidence of the presence of the scholars and furnishes an incentive to build up the walls as new scholars are added.

THE PATHOS OF THE SUMMER TIME

There is no more dangerous cry than the soliloquy of a Summer Child. Listen to it. "My school is out; my Sunday School is closed; my music lessons are ended; my physical training is over; I have time for everything, and there's nothing to do." Can you

beat it? Much of the trouble with the youth of our land in these summer days is traceable to this sudden plunge from so many things to do, to the always dangerous "nothing to do." Let us find some wholesome and profitable tasks to busy their hands and mind. —*Selected* (Plan a Vacation Daily Bible School and the child will be happy.—Ed.)

"OUR MINISTER'S SORE EYE"

This bright flash of advertising genius is taken from "Our Church Visitor," New Albany, Indiana:

A great many inquiries have been received at the parsonage relative to the minister's sore eye. To set at rest all curiosity and satisfy all inquirers we wish to state on the best authority, that on January 6th he looked so hard for the church members in the church services that he strained his eye.

BOOSTER TAG FOR CHILDREN'S DAY

If you wish a printed tag which says in bright red lettering "I'm a Booster For..... Attendance on Children's Day at..... Sunday School's Big Program," send to the Standard Publishing Co., Cincinnati, Ohio, form number 223. It has a red string attached. The price is reasonable.

THE PURPOSE AND MEANING OF THE VACATION BIBLE SCHOOL

A letter was sent out last June to parents by the Gethsemane Lutheran Church, Philadelphia, Pa. We quote parts of it.

Our teachers are paid for their services. They are all qualified and experienced. The course of instruction we offer is conceded to be the best of any school to be conducted this summer in this city. The fact that we enrolled 190 children in the winter course and had an average attendance of 120 is proof that the work we are doing for children commands your attention and deserves your support.

Send us your children, or any of the children in your neighborhood, no matter what their church connection. Stand back of us in this great educational movement, with your prayers, your interest and with whatever financial support you would like to give.

God helping us, we promise you that we will strive that your children may grow to be better men and women than if they had not had the advantages and influence of our school.

For Whom Is the School? All the Children in our Congregation and the Community about us, regardless of Church connection, from the ages of 4 to 16 years.

When Will It Be Held? From July 2d until August 8th every day except Saturday and Sunday, from 9:00 A. M. until 11:45 A. M.

Who Will Have Charge Of It? (The names of the faculty of seven are given.)

What Is Its Aim? To give every boy and girl in our congregation and the community about us an opportunity to acquire a Christian

education, and to develop their character and religious life.

To supplement the work of the public school, which "teaches a child geography, but not about the God who made the earth; botany, but not about the God who clothed the flower; physiology, but not about the God who built the man; astronomy, but not about the God who guides the stars; history, but not about the Divine Providence in human affairs; human laws, but not the divine commands for human conduct; a Supreme Being, but not about the Christ, the Saviour of men."

How Will It Achieve This? Through devotional and religious worship.

Through training in Bible reading, definite Bible Study and the Catechism.

Through the study of the best hymns of the Christian Church.

Through the cultivation of a prayer life.

Through the study of Missionary Lands and Peoples.

Through appropriate hand work and dramatization.

What Will It Cost Your Children? No fees are charged to any one. Any free-will gift toward the support of the work will be appreciated. A Thank Offering will be taken each day to help educate Mohammedan children under the direction of our missionary in Kurdistan, Persia.

The Duty of Parents—What Is It? To supervise the idle time of their children this summer. To take their children out of the demoralizing influence of the city streets and to place them in an atmosphere where true religion is paramount. To insist that their children attend the school regularly and punctually. To co-operate with the teachers when memory work is assigned. To use your influence by speaking about our school that the children of your neighbor may also receive these advantages.

Are Visitors Welcome? Yes, come to any of the sessions. In fact we wish you would come. Personal observation we know will be of greater value to you than all we can say or write.

A SPLENDID SUNDAY EVENING SERVICE

Arranged by Paul S. Miller, Brockport, N. Y.

"The Life of Christ"

Organ Prelude and Invocation.

Hymn, "Tell Me the Story of Jesus".....

..... Crosby
1. **The Birth of Christ:** Luke 2:8-20, read by pastor with organist playing softly the hymn "Silent Night."

Solo, "O Holy Night."..... Adams

2. **Boyhood of Christ:** Luke 2:40-52.

Response by choir. (Tune *Materna*.)

O Master Workman of the race

Thou Man of Galilee;

Who with the eyes of early youth

Eternal things did see.

We thank thee for thy boyhood faith,
That shone thy whole life through,
"Did ye not know it is my work,
My Father's work to do?"

—*Hymnal for American Youth.*

Recitation by a boy, "Our Playmate" . . . Kemp
3. **Baptism:** Matt. 3:13-17.

4. **Ministry of Jesus.** Sermonettes by pastor with hymn responses:

Christ at Prayer. Choir response, "Dear Lord and Father of Mankind," 3d stanza.

Christ and the Children; "I Think When I Read that Sweet Story of Old," 1st stanza.

Christ as a Friend; "Jesus Wept; Those Tears Are Over," 1st stanza.

Christ as a Healer; "Sweeter As The Years Go By," 2d stanza.

Christ as Teacher; "Jesus My Truth, My Way, My Sure Unerring Light."

5. **The Triumphant Entry Into Jerusalem.**

Reading, "Christ's Entry Into Jerusalem" (Foster's Cyclopedic of Poetical Illustrations, second series).

Organ accompaniment, "The Palms," Faure.

6. **Gethsemane—Trial—Crucifixion.** Vocal duet, "It Was Alone the Saviour Prayed;" 1st, 2d, and 3d verses.

7. **Resurrection:** Anthem by chorus choir on Resurrection theme.

8. Hymn, "Where He Leads Me I Will Follow," sung antiphonally.

Verse 1, 1st three lines by choir in choir loft; 4th line, voice or voices in gallery.

Verse 2, choir in choir loft. Verse 3, voice or voices in gallery. Verse 4 and chorus by audience.

9. Prayer and benediction.

SERMONS ON "THE MULTITUDES"

J. Frank Armstrong, Concord, N. C.

Morning Series:

A Multitude of Ears (Children's Service)

The Fickle Multitude.

The Working Multitude.

The Bewildered Multitude.

The Pleased Multitude.

A Multitude of Keys. (Children's Service.)

The Unnumbered Multitude.

The Rejoicing Multitude.

Evening Series:

The Noisy Multitude.

The Grasshopper Multitude.

The Dangerous Multitude.

Afraid of the Multitude.

The Sand-Like Multitude.

The Undecided Multitude.

Jesus and the Multitude.

The Church and the Multitude.

JUNE THE COMMENCEMENT MONTH

At this season ministers are called upon to preach Commencement sermons and give addresses. Rev. G. B. F. Hallock has done a good service for preachers who address students. He has compiled a "Cyclopedic of

Commencement sermons and Baccalaureate Addresses," published by F. M. Barton Co., Cleveland, Ohio, \$3.00. It contains 112 themes by some of the most eminent men in this country.

Other helpful books are: "The Faith that Makes Faithful" by William C. Gannett and Jenkin L. Jones, The Stratford Co., Boston, Mass., \$1.25; "Vesper Talks to Girls," Laura A. Knott, Houghton Mifflin Co., Boston, \$1.50; "Love and Loyalty," Jenkin Lloyd Jones, University of Chicago Press, Chicago, published in 1907 but still helpful; "Living Leaders," Lucius H. Bugbee, Abingdon Press, N. Y., 50c; "The Ideals of Theodore Roosevelt;" Edward H. Cotton, D. Appleton & Co., N. Y., \$2.50.

A DECISION CARD

The following decision card has no marks on it to show where it was issued, but it is one of the best of its kind. It is complete, as many such cards are not.

My Decision For Christ

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation—Romans 10:9, 10.

I acknowledge my need of a Saviour and now accept the Lord Jesus Christ as my personal Redeemer.

I will confess Him before men, and trusting the Triune God for strength, will endeavor to lead a Christian life.

I desire to become a member of the Church by the suggested method and instruction of the Word and the Pastor.

Church Preference.....

Name

Address

My Reconsecration

"My grace is sufficient for Thee."

Conscious of my weakness and imperfections, yet hungering and thirsting after righteousness, I desire to unite with the Church and again renew my allegiance to my Lord and Saviour.

Name

Address

My Transfer of Membership.

"The Master is come and calleth for thee"

I am a member of the Church as given below. I now prayerfully desire to unite with..... Church in this place.

Name of former Church.....

Name and address of former Pastor.....

I hereby authorize the Pastor of this Church to secure my certificate of membership. In the event of my membership having expired I will unite with the Church on a confession of faith and a renewal of my vows.

Name

Address

A VILLAGE "DOMINIE" AND HIS MIMEOGRAPH

Rev. Charles B. Bryant, Volga, S. Dakota

After being a village "dominie" for five years I was called to my third pastorate in another village of 700 persons. Not being rich or a near relative of Henry Ford, the great area of untouched folks was a thorn in my flesh. They needed the Church and the Church needed them. Whenever a special service was planned and it was necessary to go out into the highways and hedges to compel them to come in, newspaper "ads" were found to be expensive. How could we reach them? The answer was: A mimeograph.

Could the Dominie Afford It?

Rather could we afford not to reach folks? The mimeograph complete with material for twenty-four jobs cost \$43.50 with the privilege of monthly payments and a loyal class made the first ten dollar payment. Two classes assumed the expense of \$40.00 per year. This included a weekly four-page bulletin, a monthly pastoral letter to eighty families, Bible Studies, etc. The classes paid the bill and the "Dominie" did the work.

Does It Get The Results?

Clipping interesting items and paragraphs from *The Expositor* and Church magazines made a good weekly, and not "weakly," bulletin and the folks anxiously await it each Sunday. The Classes and Societies like to see items concerning their activities. The pastoral letter supplies monthly sermon topics, notices of Aid Meeting, Socials and Special Services and establishes that "personal touch" and makes them feel you are interested in them!

Bible Study Outlines and the Annual Reports are all turned out by our "Assistant Pastor" and he never rebels, talks back, or balks and his salary is \$40 a year! When a funeral sermon is prepared it is mimeographed and a copy given to the near relatives, they appreciate it and it draws them nearer to the Church. Folks will read letters when they will skip ads. The results will surprise you and delight them and it works in our parish of 104 members although our Church is the smallest in a village of 700. Try It!

THE APPEAL OF REWARDS

For many years we have not been in sympathy with the offering of prizes and rewards in religious work. Even now we believe that good should be done for the sake of the good one can do. However, it is difficult to live in this world without being influenced by the idea of reward.

If you make a wide sweep of history you see the effect of reward on almost everything. A reform leader says it is necessary to take natural self-interest into account and keep it from becoming selfishness by diverting it into useful channels.

For the past year we have been using Little's Cross and Crown system of reward

pins in our Sunday School. It has had a wonderful effect upon the regularity of attendance. We started a "Go-to-Church Band," using attendance cards that were punched every Sunday at the door. It helped to keep a goodly number of children in the Sunday morning service. We recognized this perfect attendance by presenting each of them with a "Wheel" honor pin. We would like to hear from other ministers who have used rewards as incentives.

HOW ONE MINISTER GATHERED SERMON MATERIAL

Rev. W. S. Ryder, Savanna, Illinois, writes:

With the co-operation of the principal and English teachers of the local High School I offered prizes for the best essays to be written by the members of the Junior and Senior Classes on the following themes:

1. The Model High School Boy. (Written by girls.)
2. The Model High School Girl. (Written by boys.)
3. Why I Am Attending High School and What I Intend to Do After Graduation. (Written by all.)

Taking the essays and classifying the material, I preached a series of three sermons on consecutive Sunday nights, and received a gratifying response on the part of young people and parents.

CHRIST IN THE HEART

A new printed sermon by Rev. Elisha A. King, an appeal for the deepening of Christian experience, for the cultivation of the inner spiritual life. Anyone sending 15 cents in stamps will receive it by mail postpaid, a copy of "How to enjoy the Psalms" and other printed sermons and lectures by the same author. Address The Personal Help Library, Miami Beach, Florida.

THE YOUNG PEOPLE'S CHURCH CLUB

Everything possible should be done to encourage young people to throw in their lives with and for the church. This article in "The Baptist" shows how it is being done in the Hyde Park Baptist Church, Chicago:

The Young People's Church Club of the Hyde Park Baptist Church, Chicago, seeks to correlate all the young people's activities.

It was organized about four years ago as part of the church's program in meeting the spiritual needs of a large group of young people in a university and densely populated residential district. Since then the organization has been growing in usefulness and numbers, until now it has supervision of the whole Sunday evening service, and a membership of nearly 200.

The government of the organization is vested in a council of about twenty young people. The membership of the council is composed of representatives of a young men's and a young women's group, a junior and a

young married people's group, as well as a great number chosen at large, representing church officers and activities of the Y. P. C. C.

Each Sunday evening the young men and young women meet at seven o'clock in separate groups for a study and discussion of religious movements, life problems, social and industrial questions—in an attempt to find the way of Christ in each relationship. Rev. Norris L. Tibbets leads the men's group and Mrs. Gilkey the women's group. At eight o'clock the groups join with all others who wish to in a half-hour worship period in the church auditorium, under the leadership of the young people. Fifteen minutes of the time is allowed to Doctor Gilkey for the presentation of a devotional topic. He has just completed a series of talks on the general subject of "Lighthouses and Reefs." At the close of this period, two groups are formed and are entertained in the homes of two families of the church. This social hour gives the chance for furthering acquaintanceships, while an occasional party or social-service project is arranged for week-day evenings.

The values of the Y. P. C. C. are evident. It gives unified type of work for the young people of the church, planned and administered by them; it spreads Christian fellowship among all the young people of the church; it makes for character development in a more direct way; and, finally, it gives an added meaning and usefulness to the Sunday evening service. In the words of Doctor Gilkey, "Its varied program, with religion always at its heart, occupies all of every Sunday evening, and frequent week-nights besides, and aims to meet all the normal interests of modern young people."

ONE WAY TO STUCCO A PARSONAGE

A little card from Ripley, N. Y., calls our attention to the State Line M. E. Church and its need for money to "fix up" the preacher's house. A bit of poetry, under the two startling words "Help! Help!" reads this way:

We are "fixing up" the dwelling
That our preacher calls his home,
And we need a bit of helping
For we can't get on alone.

So if you will drop a quarter
In this envelope we send,
It will help us help the others,
And will tell us you're our friend.

The envelope referred to has this printed on it:

25c will Stucco one square foot
on our parsonage.

From

Name.....

Address.....

We wish to commend this method of securing special objects. People willingly respond to such requests.

Church Attendance STIMULATORS

A series of 17 cards $3\frac{1}{2} \times 5\frac{1}{2}$ inches, printed in two colors featuring pointed paragraphs about church attendance.

60c per hundred—\$5 per thousand
(Adding church or your name, 50c extra—any amount)



Start the New Year right—boost your church
Free catalog of church helps on request.

Woolverton Printing Co.
Cedar Falls, Ia.

A SINCERE WELCOME

The following welcome "To the Stranger Within Our Gates" is taken from the calendar of the First Presbyterian Church, Miami, Florida. Rev. Willis O. Garrett, D. D., is the pastor:

Be assured that you are welcome. You are, perhaps, far from your home, loved ones and church. We want you to enjoy our fellowship; and to be one with us in worship. After the benediction, go forward and introduce yourself to the Pastor. Feel free to call upon his services in time of spiritual need.

SINGING PEOPLE TO CHURCH

E. Bruce Jacobs

Attendance at our Sunday evening services during the past two months has averaged sixty per cent more than for the corresponding months of the two previous years. The average for the evening service is even larger than for the morning. The greatest reason for this, is that we got a new song book for use in Sunday School and evening service, choosing a book to serve both purposes. We took advantage of the fact that we were introducing a new book to do some effective house-to-house advertising. We devoted the whole first evening to singing gospel songs. Some were new, some were the fine old songs. The pastor made comments on some of the songs and told something concerning some of the writers. No service could be simpler and yet it was very impressive.

Two weeks later we announced that the service would be devoted to the songs for children which were to be found in the book. No special advertising was necessary for this service. Twenty boys and girls had been trained by a capable leader and occupied the choir loft that evening. A few of the songs were new but most of them were sung by the fathers and mothers thirty or forty years ago. The service was wonderfully effective. It was fine to see the men sing when the leader challenged "all those not too old to be sunbeams to help sing the chorus 'Jesus Wants Me for a Sunbeam.'"

Each Sunday evening we try to make much of the gospel song. One evening we had the

audience vote for their favorite hymn. To our surprise, thirty-seven hymns received votes. "Lead Kindly Light" happened to lead the others. The next Sunday evening we featured this hymn. The choir sang it in anthem arrangement, we sang it to a strange tune, it was given in pantomime and the sermon theme was based on the hymn.

We do not of course claim to have completely solved our Sunday evening problem. But we heartily endorse the gospel song service. Surely such a service cannot be charged with sensationalism, and what could be more profitable than to have our church audiences enter heartily in the singing.

SOMETHING NEW FOR SUNDAY MORNING

In "The Forbes Church Messenger" (no city given) is an announcement seldom seen. We print a part of it:

Miss Robertson is going to present one of the biggest and finest things she has attempted, the delivering of Van Dyke's remarkable reading called "The Mansion." This will be given next Sunday morning, at the church service. The reading itself will take a little over an hour so the whole service will run somewhat over an hour and a half. With the reading goes a beautiful piano accompaniment by Miss Hulda Renholds, our church pianist.

Concerning the Reading—it is, in reality a sermon in itself. Van Dyke most beautifully pictures the way in which the deeds of this world determine the size and richness of our Heavenly Mansion. Thus the name, "The Mansion." We hope no one who receives this Messenger will miss the Special Reading next Sunday morning. Be on hand yourself; tell your friends; come prepared for a real treat.

A PAGEANT SETTING IN CHURCH

In a recent copy of "The Motor" from Elgin, Ill., Methodist Episcopal Church, there is the following announcement:

Memory Day Next Sunday 10:30 A. M.
Pageant: Beautiful Days Gone By.

An old home scene will be put upon the stage which will carry all back to the homes of their childhood. Do you remember those Sunday afternoon sings? Mother will be seated at the old-fashioned family organ while her children are singing some of the grand old hymns to her accompaniment. It will do us all good to have these blessed memories brought back. Sermon: "A Call to the Old Paths." This will be a beautiful and inspiring service.

This is a very suggestive announcement. How many ministers do dress up their pulpits to teach by illustration? It would be difficult to do this in many churches on account of the architecture. But is there not a great possibility in this method if used Sunday nights?

Let us hear from any of our readers who have tried such a plan.

WHY JOIN THE CHURCH

Rev. M. D. Dodd, Shreveport, La.

The following are some of the sensible reasons why all believers should belong to the church:

1. Because organization is as necessary for the highest religious purpose as it is in business, politics, industry and government or military movements.
2. Because Christian character can be more fully developed in the church.
3. Because this close fellowship of the saints is important to each individual.
4. Because church membership will aid in warding off temptations.
5. Because it will make Christian living easier.
6. Because it will enlarge Christian service.
7. Because it holds up the Christian light in the community.
8. Because it sets the proper example. If one Christian claims the right to stay out, all may claim the right to stay out. In that case there would be no church.
9. Because it stands for the highest and best things in the community.
10. Because it will give joy to so many friends and will displease only the devil.
11. Because it will bring greatest personal blessing to one's self.

WHY NOT?

Edgar A. Guest

Argue it pro and con as you will,
And flout each other with words,
But the rose will bloom and the summer still
Will bring us the song of birds.

How was He born who came to earth,
With the Godlight in His eyes?
Wrangle and quarrel about His birth,
And yet you shall not be wise.

And what does it matter? The clover blows
And the rose blooms on the tree,
And only God in Heaven knows
How these things come to be.

You take the flower, though you can not say
Why this is red or white,
You accept the warmth of the sun by day
And the light of the stars by night.

You joy in a thousand mysteries
Which your wisdom can't explain,
The green of the grass and the rolling seas
And the gold of the harvest grain.

So why do you bother your heads at all?
And why does your faith grow dim?
You take the flower on the garden wall,
So why will you not take Him?

—Copied from "Church Chimes."

A THOUGHTFUL REQUEST

"The Westerville Methodist" (Ohio) carries this paragraph in a recent issue. Other pastors might follow his example to profit:

Return Your Borrowed Books!

Before you forget this reminder, will you look over your bookcase or reading table and pick out the books you have borrowed but have failed to return through neglect? If a friend has been kind enough to loan you a book, you will want to be appreciative enough to return it. The book was merely loaned, as you know, it was not intended as an outright gift.

A VALUABLE QUESTIONNAIRE

Rev. Guy L. Brown, D. D., of Jamestown, N. Y., has been using motion pictures for the past year or two. He recently printed these four questions about the pictures on the fourth page of his calendar.

1. Have you attended with any degree of regularity, the Sunday evening services in the First Baptist Church during the season 1923-1924

2. Have you been helped by the use of the Motion Pictures which have been shown in connection with the services?

3. Do you favor continuing the use of Motion Pictures in the Sunday evening services during the season of October-April 1924-1925?

4. If not a member of some other church, do you desire to unite with us in Christian fellowship?

Name

Street and Number.....

Please answer the above questions, "Yes" or "No." Add any other comment which you may desire. Be sure to sign your full name and street address, as only signed statements will be considered by our Committee. Give signed statements to usher at door, or mail to the pastor.

"SAY IT WITH BLOTTERS"

On a package which came to us the other day were the words in red on a yellow background, "Say it with blotters, flowers die." Everyone knows that the florist uses the slogan, "Say it with flowers."

Within we found a unique page advertising blotters. These are art blotters, small size with beautiful pictures in colors, advertising churches. We receive such blotters from business houses, and recently we have been getting the same kind advertising a church: The prices listed are: 100 for \$2.50, 500 for \$4.50. Larger ones in proportion. The advertisement is from the McCleery Printing Co., 8 West 43d St., Kansas City, Mo. If you have never used them it will pay you to investigate.

A "VOICE OF THE LAND" PROGRAM

The Holy Land has been photographed by a motion picture camera in 52 reels and is now

distributed by the American Motion Picture Corporation of New York City.

We sent for four reels including "Cana," "The Sea of Galilee," "Tiberius," and "Damascus." Instead of showing these pictures in a continuous program we arranged the following song and story program:

The Holy Land in Motion Pictures, Song and Story

Organ Recital.

Hymn, "O Where Are Kings and Empires Now."

Readings from the poems of Richard Watson Gilder. "Holy Land" and "Palestine."

Duet, "Teach Me to Pray."

Prayer and response.

First Group of Pictures: Cana of Galilee and a native wedding; organ accompaniment.

Brief Address, "The Religious Value of Motion Pictures."

Second Group of Pictures: The Sea of Galilee from every angle. Preceded by "Galilee, Bright Galilee" by choir.

Offertory.

Third Group of Pictures: Tiberius, the Ancient-Modern City on the Sea of Galilee: preceded by remarks about the Cities of the Sea.

Fourth Group of Pictures: Damascus, "The Pearl of the Desert," preceded by a brief address.

Three "Songs of Damascus:"

"How Many a Lonely Caravan Sets Out."

"Songs Across the Desert Sands."

"Allah Be With Us."

Benediction.

With this arrangement the operator has time to change his reels and is ready to begin as soon as the lights are out.

These pictures of the Holy Land are the best we have seen, and better than lantern slides because life is visible in motion. The ripples on the Sea of Galilee give the picture vivid reality. One sees the land of the Bible, as it were, with his own eyes! In the film, "Cana of Galilee," there is a native wedding contrasted with a Christian wedding.

The films are labeled and described as they are presented on the screen with Biblical references. There is no need for a lecture. You are told by the film itself about the historical events that took place on those spots. This series would be wonderfully illuminating in a Sunday School where a room could be darkened and classes assembled.

LET THE ORPHANS' HOME HELP YOU

One of the Inner Mission Institutions of the United Lutheran Church is the Tressler Orphans' Home, at Loysville, Pa. Here is a group of fifteen buildings, comprising the possessions of this Home for 325 children.

Exceptionally efficient work is being done in the Printery connected with the Home. This department is separately incorporated as the Orphans' Industrial School.

A specialty of this Printery is the "Bi-pocket" or duplex envelope. These Bi-pocket envelopes provide for a weekly offering, or one every two weeks for churches that only have service that often. One pocket is for benevolence and the other for current expense. The various benevolent objects may be printed on the envelope.

No order is too large or too small for them to handle. Samples and price list sent on application to Orphans' Industrial School, Loysville, Pa.

A CORRECTION

In the former reference to the book, "Christ in the Poetry of Today" by Martha Foote Crow, The Woman's Press, 600 Lexington Ave., N. Y., we said the price was \$1.00. This is an error. The regular selling price is \$2.00 and the book is worth it.

THE CHEST OF JOASH

Last year instead of carrying out the usual Every Member Canvass scheme, Pilgrim Church, Worcester, Mass., tried the "Chest of Joash" plan which proved highly successful. First, we had a fine "budget supper," at which were presented all the plans for the budget both for expense and benevolence for the next year. We had a special speaker from Boston speak on the benevolent needs. The supper was followed by an excellent play, a little comedy on "The Canvassing of the Tightwad Family." This was worked out with many local hits. No subscriptions were taken. At the regular meeting the church voted on the budget.

Then on the Every Member Canvass Sunday, instead of having the canvass, the minister preached briefly on the Chest of Joash. Pledge cards and a letter had already been distributed by mail. Every one knew that on that Sunday morning pledges were all to be brought in, or sent in. A "Chest" was prepared on the Communion table. In this case it was a box about a foot and a half wide, open at the top, covered with white, and a small cross also in white above the back of the box. A fine natural-wood small chest, bound in brass, with a slot in the top, or with cover partly open, was what I wanted, but could not find.

After the sermon from the text in 2 Kings 12:9, the pastor asked all to come up and bring their pledges. The kindergartners came in first from their room, each with a card or a coin. They were so small they had to be lifted up to put in their gifts. Then came the Go-to-Church Band, and the Sunday School and Christian Endeavor, and then the older people. I did not see one who failed to come up. It seemed like a mass movement. Then we sang the doxology.

We had a week in which to check up and the next Sunday we made the home canvass of all who had not made a pledge. The number to be canvassed at home was, of course, largely

reduced; and we could put our most expert canvassers on these. The total of the Chest pledges was more than the total of the first day's canvass the year before. We plan to follow a similar method this year.—*The Congregationalist.*

VARYING THE SUNDAY EVENING PROGRAM

Rev. George M. Miller, pastor of Ocean Avenue Congregational Church, Brooklyn, N. Y., sends four programs of his Sunday evening services. One is conducted by "The Pilgrim League," another by "The Woman's League," another by "The Men's Club" and another service is entitled "Thanksgiving Muscale."

There are advantages in this method. It interests different groups of people. We have noted that different groups of people can be drawn into the church by changing the character of the service, and by having special speakers or musicians. What kills the Sunday evening service is sameness, "ruts," monotony. Try variety.

HARNESSING MAN POWER FOR CHRIST

They have organized all the men's Bible classes in Washington, D. C. into a "Men's Organized Bible Class Association," with headquarters in the Y. M. C. A. building. The Association is affiliated with the Sunday School Council of Religious Education. Anyone interested in this movement should write to Page McK. Etchison, Executive Secretary, Room 217, Central Y. M. C. A.

This Association publishes a little paper called "Organized Bible Class News." There are committees on Sunday observance, organization and visitation, press, gospel teams, directory and luncheon club.

There should be more such organizations of men.

A REMARKABLE CHURCH ADVERTISEMENT

There came to us recently a great piece of church publicity in "The Brockton Daily Enterprise," Brockton, Mass. One whole page is taken. There is a large picture of Christ on one side, a church building on the other. At the very bottom there are the names of nearly 50 business firms of the city. Above them are the words "The following individuals and firms have made possible this appeal." That means that they paid the bill. In a panel opposite the figure of Christ is the following:

The Master Would Approve This Message

The Church is your best friend today, as it was the constant friend and helper of your forefathers.

Whatever of beauty and truth and nobility there is in man, is due largely to the beneficent influence of the church during nineteen centuries.

The House of God fosters peacefulness, pure-

mindedness, friendly intercourse with your neighbor.

It will bring back to you the freshness of life, the eager aspirations of youth. By linking your ideals and your spiritual strength with that of the church you will help realize the glorious promise of human freedom, human brotherhood.

Come! Join the upright men and women of Brockton who are working for a solution of the world's spiritual problems through our churches. Heed the inspiring call of that greatly-revered American, Warren G. Harding.

"The world was never before in such need of right morals, right ideals, right relations among men and nations, right spirit for meeting unparalleled conditions, and sound religion in personal, social and public life. If the churches fail in their high and holy tasks there is small hope for civilization."

Don't stand on the side lines, do your share! For the sake of a better and happier community, for your greater personal betterment, go to church Sunday and every Sunday thereafter.

WHEN YOU COME TO CHURCH

The following exhortation to make the church friendly is from the calendar of the Third Presbyterian Church of Toledo, Ohio.

Do you cultivate an eye to detect the visitor? He is always there. He does not always have the nerve to hunt you up and introduce himself. You must not blame him for being backward.

It is your privilege and duty to make at least one stranger glad that he made his way into this house of God.

If each one of us would do this much what a reputation our church would have for friendliness.

Let us be brave enough to neglect each other whom we meet so often while we cultivate the acquaintance of one whom we have never met.

Let us study the art of making the stranger feel at home with us.

JUNKING THE SABBATH DAY BREAKING THE DEVIL'S GRIP

These are just two of the 15 Great Revival Addresses in Bible Messages, Vol. One. Printed on loose leaf pages, $6\frac{1}{4}$ by 4 inches. De Luxe Black Levant Grain Flexible Covers. Price \$2.50.

M. E. & B. H. WILLARD,
6 Townsend St., Danville, Ill.

See page 823, April Expositor

IDENTIFY YOURSELF

May we urge once more that every piece of printed matter sent out from your church have on it somewhere the name of the city or town in which the church is located. Some very valuable printed matter comes to our desk with nothing whatever to indicate where it comes from. Often the post mark on the envelope is obliterated.

A BUNDLE OF HELPFUL SUGGESTIONS

Donald O. Ross, Washington, Iowa

Ten business and professional men of Washington, Iowa, have purchased about a third of a page once a month in the weekly newspaper. Each month, the pastor of some local church is invited to make use of the opportunity to write the message for this space. The advertising is paid for by the ten men whose names appear at the bottom of the advertisement. The idea has created a new interest in church attendance. It helps the pastors in their work, the business men who pay for the space feel that they have "value received" and the newspaper also benefits. Suggest such a plan to the editor of your newspaper. It will mean more advertising for him and he will gladly co-operate with you.

The pastor of a church in an Iowa city used a little plan which has helped to build a tremendous amount of good-will in the community and also increase attendance at his evening meetings. On Sunday evening he invited the girls' glee club of the local high school to give a short concert before the sermon. On the following Sunday evening, the boys' glee club sang. Both evenings the church was filled and many people who had never attended the church before came to hear their children. It also increased the regular attendance.

Rev. J. Reade McCrory does not have to apologize that boys and young men neglect the First U. P. Church at Washington, Iowa. He sees to it that the high school boys and young men have something to do in the church, something to keep up their interest. Instead of going home after Sunday School or to a pool hall on Sunday evenings, they go to church and enjoy it. About ten places have been made for them in the activities of the church. Some of them hand out bulletins, others do all the ushering or take up the offering. Since this plan was adopted, there has been a marked increase in the number of young people attending the services both morning and evening. The men who formerly did this work have gladly taken their places with their families in the pews. Visitors at the church often comment on the assistance of the young people.

During an evangelistic campaign, the pastor placed a large mirror in a merchant's display window. Above, he placed a sign reading, "This is the person we want to see at the

evangelistic meetings tonight at the Baptist Temple." It attracted considerable attention to the meetings and was a big help in extending the invitation.

Not long ago, the writer spent the week-end at Creighton, Iowa. Just before going to his room for the night the hotel clerk handed him a letter addressed to him. It was an invitation to the Presbyterian Church on Sunday, and he somehow felt a desire to attend that church on the following day. The man who had charge of sending the invitations said, "We simply secure the names from the hotel clerk. After addressing the envelopes, we hand them back and the clerk places them in the box with the key to each room. When the guest calls for his key this letter is handed him. Of course some can't come and

others won't, but some do, and the others know that this is a friendly church and eventually they may come."

USE ILLUSTRATIONS

Church printing is much more attractive if it is illustrated. More and more ministers are using "cuts" as revealed to us by the printed matter that comes to our desk. The new department developed by *The Expositor* is very valuable. We urge upon our readers a careful search for proper illustrations for church work. Send them to the Methods Department and if possible we will reproduce them so all of our readers can have a chance to secure them.

Another source of supply is Goodenough and Woglom, 14 Vesey St., New York. They have a large selection of "half-tones" and will furnish cuts for printing in two colors.

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

Romans 8:5-6. What is it to be Spiritually Minded?

"Pastor, what is spirituality? What does it actually mean to be spiritually minded? Tell us in a sermon." So said an earnest, college-bred man to the writer. Perhaps many people would make the same request.

Paul says: *Hoi gar kata sarka ontes ta tehs sarkos phronousin, hoi de kata pneuma ta tou phronehma tou pneumatos zoeh kai eirehneh:* "For (they) who (being) according to the flesh, they do set their thought-emotions upon flesh-things; but (they) who (being) according to the Spirit (they set their thought-emotions upon) spirit-things." *To gar phronehma tehs sarkos thanatos, to de phronehma tou pneumatos zoeh kai eirehneh:* "For the set-of-mind of the fleshly, death; but the set-of-mind of him of the Spirit, life and peace."

Now, Paul as usual is profoundly philosophical, going to the very heart and root of things. He teaches that each soul has actually a certain "set"—a tendency, proclivity, bias or leaning—which determines spiritual courses. The antecedent cause of this soul-set he adequately explains elsewhere: he here simply announces the fact that some souls have a "set" towards *ta tehs sarkos*—the things, affairs, interests of the flesh; other souls have a "set" towards *ta tou pneumatos*, the things which are spiritual. And as usual he crowns philosophy with practical teaching, showing how these two tendencies make, the one for death, the other for life eternal.

Well, but what is it, this being "spiritually minded?"

Difficult indeed to define, because of its very simplicity; but we can advance by elimination.

First, it is not Emotionalism. Spirituality does not consist in "shouting," nor do tears necessarily indicate that the weeper is spiritually minded.

Again, it is not Mysticism. The Pillar Saints and the Contemplative Pantheists were not ideals of spirituality.

In broadest view we may say that to be spiritually minded is just to have the mind of Christ, to be like Jesus. He is our example: how did he manifest spirituality? We may say, then—

1. To subordinate, really and fully, the things of the body to the things of the soul, in life philosophy and in life pursuits, as Jesus always did—this is to be spiritually minded.

2. To go about doing good, helping, comforting, blessing, as Jesus always did—this is to be spiritually minded.

3. To fight bravely "to destroy the works of the devil" and set up the kingdom of righteousness, as Jesus ever did—this is to be spiritually minded.

4. And to do all these things from highest motive, doing always with full devotion the things that please God, as Jesus did—this is surely to be spiritually minded.

And from all this will come spiritual vision and deep spiritual experiences, as they came to Jesus; and purest emotions, finest mysticism, will prove to be the fruit of being spiritually minded, for "to be spiritually minded is life and peace."

Hebrews 2:13. I and My Children. A Children's Day Reverie

Idou egoh kai ta paidia ha moi edohken ho theos: "Behold! I (myself) and the little children, those whom to me God hath given."

Idou was originally an imperative of the verb "to see;" *paidia* is diminutive of *pais*, a child, and means little children; *ho theos*, (the) God, is put last for emphasis. The whole expression is the loving and reverential exclamation of a proud and grateful parent, which calls up many most human and appealing thoughts.

1. It tells of Mother's Pride.

A beautiful, poignant, pathetic thing, this mother pride, as she brings the small but precious bundle and laying it carefully in the pastor's arms says wistfully, "Don't you want to see my baby?" The touch of nature that makes the world of kin!

2. It declares a Divine Gift.

My children are a gracious gift, and in giving them God has been good to me. My children, though given to me, are still God's; should he ask them back I must not complain. My children, if graciously left with me, are a solemn trust from God. I must care for their physical health, as God's property. I must cultivate their mental powers, to God's glory. I must guard their moral life, keeping them pure and noble for his sake. And I must lead their souls in ways of holiness, for they are God's children, and he wants them to dwell with him forever.

3. This verse also teaches Right Relationships.

"Behold, I and my children!" We belong together.

Behold us together—in our Home. So only is it a true home, for parent or for child.

Behold us together—in our Church. Not the parents present, the children absent; nor the children present, the parents forsaking God's house.

Behold us together—at Sunday School. Parents and children studying God's Word faithfully and fruitfully, all together.

Behold us together—around the Lord's Table. Beautiful sight, precious experience, when parents and children all sit down together as Christians at that Feast!

Behold us together—in Heaven! Blessed indeed is it when the parents can come before the Lord at last and say, "Behold, Lord, we are all here: father, mother, and the children thou didst graciously give unto us on earth. Not one is lacking!"

Beloved, whatever else Children's Day may mean in church and community, let it mean a quickened sense of the sacredness of family ties, an intensified longing for an unbroken family in our Father's heavenly home!—
R. C. H.



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

PUBLIC PRAYER

This department is intended as an aid to the proper leading of public devotions. A writer in the following quotation says "Don't prepare your prayers; prepare your heart." The suggestion to first of all prepare the heart is excellent. But why not do both, prepare one's heart and prepare to some extent one's prayers also? We quote from *The Presbyterian Witness*, of Toronto, Canada, as follows:

To many earnest ministers of non-liturgical churches the most difficult part of public worship is the leading of the congregation in prayer. Some ministers carefully prepare their prayers before going into the pulpit; but many cannot do this with any degree of comfort to themselves or of edification to their people. No matter how carefully some prepare their prayers, everything seems to go from them when they stand in the pulpit and begin to lead the devotions of their people.

Professor David Smith gave the following advice regarding public prayer: "Don't prepare your prayers; prepare your heart. Pre-

pare it by communion with the Lord Jesus and, opening it to his Spirit of tenderness and compassion, cast out all bitterness. Think of your own and your people's sins and sorrows and needs, and then go out into your pulpit and carry these lovingly and believably to his mercy-seat and lay them down before his blessed face. Thus you will have no lack of fitting and moving petitions."

We have heard prayers from the pulpit so tender and uplifting, so chaste and reverent, expressing so exactly our own feelings and needs, that we have felt drawn into a more receptive and spiritual mood and our heart has been prepared for the message which was to follow. And again we have been compelled to listen to rambling harangues, purporting to be prayers, like that to which the old Scottish lady referred, when she said of a certain minister in his prayers, that he "gave the Lord a deal o' miscellaneous information."

Some extemporaneous prayers are more of the nature of appeals addressed to the people than reverent petitions offered up to God, with a sense of his presence. There should un-

doubtedly be some preparation for public prayer; some plan or order should be in the mind of the speaker; but the memorizing of the exact words of a prayer would be to most men a burden, and would rob prayer of all its unction. Better, as Dr. Smith says, prepare the heart, and then, bearing the burden of the people's sins and sorrows, enter into the holy of holies of God's presence and pour out the soul to him in earnest, reverent and simple words, as one speaking to another, face to face.

May we be permitted to add that we know no reason why ministers should not be permitted to read certain portions of their congregational prayers, such as petitions used in praying for the President of the United States, petitions for particular cases of illness, or for persons on a sea voyage, for good crops, or harvests; or prayers at dedications of churches, installations of pastors, corner-stone layings, etc. These special petitions are hard to express well in extemporaneous prayer. Even if one does not read the petitions the study of them in advance will often prove a great help. It is the purpose of this department to render just such aid, and not to take away in the least from spontaneity or freedom in public prayer.

PRAYER FOR RAIN

(It is right and well that ministers should use such petitions as these in a time of drought, as voicing the desires of their people.)

O God, Creator and Governor, who preservest man and beast, look, we beseech thee, on our dry and thirsty land; water it abundantly from thy river which is full of water, and let thy paths drop fatness, that the springing of the earth may be blessed, the fruits thereof be perfect and plentiful, and the year crowned with thy goodness. Spare us, O Lord, in thy mercy, and cause thy people to rejoice because of thy bounty. Shed forth thy Holy Spirit on thy churches, that thy heritage may be confirmed and thy word be fruitful abundantly, for the glory of thy holy Name, through Jesus Christ our Lord. Amen.

COMMENCEMENT TIME PRAYER

Almighty God, our heavenly Father, thou who enlightenest every man that cometh into the world, enlighten our hearts and minds with the favor of thy countenance while we wait before thee this day. Let thy divine favor rest upon this School (College) (University) under whose auspices we are met—upon its faculty, its graduates, its present students, upon the members of the class graduating today and upon all their parents and friends and well wishers. Bless especially, we pray thee, all here and everywhere who teach and guide the young. Grant them an abiding consciousness that they are co-workers with thee, thou great Teacher of humanity, and

that thou hast charged them with the holy duty of bringing forth from the budding life of the young the mysterious stores of character and ability which thou has hidden in them. Do thou reward thy servants with a glad sense of their own eternal worth as teachers of the race, and in the heat of the day do thou show the spring by the wayside that flows from the eternal silence of God and gives new life to all that drink of it.

Bless the cause of sound learning everywhere. We thank thee, O God, that the sum of human knowledge is being increased. We thank thee that the sun of knowledge is shining and that the clouds of ignorance are being scattered. We bless thy name for all that knowledge has done and is now doing for the well-being of mankind—in the spread of material comfort among men; in the prevention and cure of disease, in the promotion of good feeling, in social service and philanthropic effort, in improved manners, in refined living, in the advance of morals, in elevated tastes and in the emancipating power of the truth that delivers man from the power of appetite; that tells him to seek the pleasures of the mind; that teaches him to walk not after the flesh, but after the spirit, and that bids him bring forth the fruits of the Spirit in love, joy, peace, long-suffering, gentleness, goodness and faith. Send out thy light and thy truth that with growing knowledge there may be greater faith, and so promote the holy alliance between the two that men shall not be satisfied with either an ignorant faith or an unbelieving knowledge.

Bless very especially, we pray thee, our Father, this group of young women (people) (men) going out from this school today. May their lives and health and strength be very precious in thy sight. Give them, we pray thee, just as much of the good things of this life as they can bear and still keep humble and lowly of heart in thy sight and in the sight of men. We bless thee that we know thou art our Father and that thou dost delight in seeing thy children happy. May they be happy especially in thee. And may they all be useful in life, giving unselfish service to the world, causing good fruits, as well as beautiful flowers, to spring up wherever they may tread. We ask all in the name of Christ our Lord. Amen.—G. B. F. H.

A PRAYER FOR THOSE WHO TEACH

O Father of Lights and Fountain of all knowledge; bless, we beseech thee, all teachers and institutions of learning, and grant that from them the light of truth may shine with growing brightness on all men, so that wisdom and knowledge may be the stability of our times, in Jesus Christ our Lord. Amen.

There are many troubles and sorrows in life, but the worst ones we have to endure are the ones that never come to us.

Helps for Your Summer Advertising

**Start
a Good Week
in a
Good Way**



The outpouring at Pentecost was not on men worshiping God in nature.

There is one place in which the minister, no matter how good he may be, nor how great a preacher he may be, can not do any good, and that place is an empty pew.

WHY GO TO CHURCH

Eight reasons: 1. The most appropriate way to observe the Sabbath. 2. For the high moral stimulus received. 3. For corrective habits and character development. 4. The best means of promoting citizenship and high American ideals. 5. For right social relationships. Best people go to church. 6. The Church stands for the highest ideals and deserves our support. 7. The greatest accomplishments of the past have been in harmony with the teachings of the Church. 8. The Church has been the greatest force tending to keep our country in the path of sane judgments during the recent and present turbulent times.

Eight testimonials: 1. My best thoughts come through the church. 2. It protects me from temptation. 3. It takes me away from business levels. 4. It supplies a natural need the same as food for my body. 5. I have tried it for fifty years and found the results satisfactory. 6. It pays to support it with both influence and money for the higher ideals and religious values I receive. 7. The teachings of the Church have been my greatest inspiration for everyday tasks. 8. It has had more influence in molding my character than any other institution.

EXCUSE NOT A REASON

One man says: "I do not go to church on Sunday because I was never taught to go when I was young, so I did not form the habit." Another man says: "I do not go to church on Sunday because I was forced to go when I was young and it grew distasteful to me." One excuse is as good as another when you do not want to do a thing.—*Watchman-Examiner*.

THE WEEKLY MOUNTAIN-TOP

If a person when lost can gain some height that will give a wide outlook, he may be able to get his bearings. In the unending grind of daily routine there is danger of losing sight

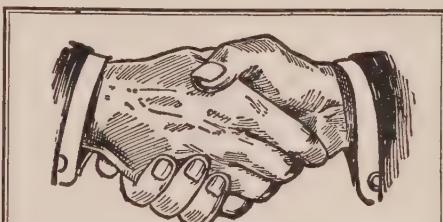
of the great aim that should be in it all. Life may seem more like a treadmill than a progress. The one day for other uses gives a chance for a look at life's meaning and goal, and so may give courage and energy for the days ahead.

THE LORD'S DAY

This is the beautiful way to think of the Lord's Day. It is the shadow of Christ on the hot highway of time. We pause in it as in a shelter from the heat, and are refreshed. In proportion as we carry the spirit of it into all days do they also become Lord's Days, and yield us the same refreshment and peace as the Sabbath Day.—*Robert E. Speer*.

ADVERTISING FOR SUMMER SUNDAYS

The following cut could not but be suggestive if placed on your weekly calendar, on a postal card, or used in connection with your "ad" in the Saturday newspaper. The name of the church and any other material could be added. The cut can be had from *The Expositor*, No. 363, for 85 cents.



**We want to know
you better**

THE church has a definite service to perform. Its purpose is to help humanity. It wants your help in its efforts to help others. We want to know you better. Won't you come to church next Sunday, shake hands, and say you are ready to help in the greatest work on earth today---the work of bringing the world to Christ?

The one at the head of this page would be excellent to use in the same way. It is No. 600 and costs but 75 cents.

Toot, Toot!

I do not know, I do not care
How far it is to anywhere.
I only know that where I'm not
Is always an alluring spot.—*Exchange*.

CHURCH BUILDING DEPARTMENT

Do's and Don'ts for Pastors Planning to Build, Remodel or Newly Equip
Churches

Architectural Tragedies

REV. ORVIS F. JORDAN, Park Ridge, Illinois

When a doctor makes a mistake, he buries it. But when a preacher, leading in a church building enterprise, makes a mistake, it is advertised to the community for generations, and people yet unborn will anathematize him. Just now more church edifices are being erected than at any time in American history, probably. The buildings are experimental, seeking in every instance to house new activities brought into being by new ideals of church life. Along with thousands of my fellow ministers, I stand a chance this year or next of perpetuating my errors in wood and stone to be viewed by critics for many a day. It is a bit terrifying. I have determined to profit as far as I may from the mistakes that others make, being sure that even then I shall not be spared from enough to keep me remorseful the rest of my days.

When I proposed to a church board that I be given a little extra time to visit around among church buildings and observe the use made of various equipment, this privilege was given. As no expense account was provided, my journeys have been confined to a somewhat limited radius. But I think I have seen many of the most outstanding plants of the middle west. After allowing ministers to praise their recently erected plants I have gracefully led them around to the subject of their regrets. If they would not talk on this subject I have asked the janitor about the useless equipment around the building. What the minister would not tell me, the janitor has.

I found more unused gyms than any other single item of church equipment. It has been a sentiment for a generation that the church ought to do something about recreation. The gymnasium has been looked on as recreation rather than an opportunity for physical education. In a big Presbyterian church in a county seat town I found one that swept me off my feet. I went to the janitor to inquire how many hours it had been used that week. There had been no activity in it for two years, he said, except a Sunday School department and church dinners. The church had tried to run it with volunteer helpers. The youngsters had gotten into a row that had seriously divided the church. There was no remedy except to close it up. In sharp contrast with this was the gymnasium in the Community Church, of Winnetka, Ill. Here I found a big schedule of gymnasium classes running right through the week. There were

matched games and about the same activities one would find in a small Y. M. C. A., except that the girls had equal footing with the boys. Was there any trouble? Not a bit. They had paid direction of a competent sort. I have arrived at a generalization. I want no gymnasium equipment until I can have paid direction. I do not believe I can be both pastor and gymnasium director. The new building we want will provide a room that can be developed as a gymnasium, but it will not be called a gymnasium until it is one.

Game rooms were also a great source of disillusionment to me. I found a very expensive bowling alley in a north-shore church that had not been used for two years. It had been put in for the men. The suburbanite either wanted to toast his feet at the family fireside after office hours, or in the summer he wanted to play golf. He distinctly did not want to bowl. In another suburb I found pool and billiard tables in a house adjacent to the church. Even in a separate building the tables aroused the ire of certain straightlaced saints. One could afford to continue to outrage some of these narrow but devout souls if one were doing something for the young people. But for some reason the town pool-hall continued to get the crowd, even though it charged a fee. It did not pauperize one by offering one something for nothing. One was not doubtful about the hospitality of the place as over at the church house against which the saints were continually grumbling.

When I visited Fourth Presbyterian church in Chicago I got a big idea in the numerous club-rooms which have been developed there. The working girls have a room where they can sew at night on church machines. Their room is not over-ornate, but it is theirs, and I am told is much used. There are busy rooms that boys employ as club headquarters. It is said the men's club-room is least successful. Furnished with mahogany furniture and beautiful rugs, it was designed to lure bankers away from the family fireside a few evenings every month. But a banker still persists in going to the Union League Club. In most churches that have tried the idea of "clubby" groups with a decorated room as headquarters they have however found that it works.

While the new buildings that are going up are nearly all keenly aware of their duty to recreation and social life, having some of them five thousand dollars' worth of kitchen equip-

ment, with steaming ovens, dishwashers and the like, many of them are very old-fashioned with regard to religious education. The books of church architecture as often mislead as help in this regard. The goal is a separate room with lath and plaster for each class in the school. This was more nearly realized at the First Congregational church of Oak Park than in any other building I visited. But the churches with their limited funds must often compromise between recreation and religious education. They must accept less than the ideal because the money for the ideal building is not available. Nothing is so much needed as some kind of standardization of buildings for various-sized parishes and in various types of communities. Often an architect goes ahead with no knowledge of what a modern Sunday School looks like nor with any idea of its departments. He sees only the village Sunday School of his boyhood. One department gets too much room and another too little. The Methodists have worked out a percentage basis for the allotment of space in their buildings that are being erected over the country. Their department for architecture and that of the Southern Baptists are noteworthy for their modernity.

But it is in the room used for worship that the greatest tragedies are to be found. Why do we still have pulpits in the corner of a room with circular seats? I have been in some churches where frightful arrangements of this sort have been recently corrected at a large expense. If a room used for worship is not filled with sanctity arising from good lines, sooner or later it affects the whole program of the church. I found a little chapel than had cost eight thousand dollars before the war being remodelled at an expense of twelve thousand dollars. It will afford no more equipment than it had before. But the architect assures the anxious congregation that the chapel will be more "worshipful." If I were asked where I found the most "worshipful" church in all Chicago, I would have to reply that I had not seen all of them. But of those I visited, I feel that none so satisfies my religious feelings as the one where Dr. W. E. Barton leads the worship in Oak Park, the First Congregational.

Why has Protestantism been associated in the public mind with buildings that in some communities can hardly be distinguished from fire stations? Doubtless because our Puritan ancestors were distrustful of the use of art in the service of religion. They were right about many things, but, I fear, wrong about this. Just why ugliness should be more religious than beauty is incomprehensible to me. God did not make his world ugly. Why should he find peculiar satisfaction in ugly little conventicles or in barny tabernacles? I do not believe that he does. The man who plans to walk in the footsteps of King Solomon and

erect a temple to God needs to watch his step. He may be about to sin against generations yet unborn.

Of books on church architecture there are a plenty. Some good ideas are to be found in such a practical manual as that issued by the Southern Baptist Convention. But the average minister who is about to build needs to know something of the whole history of Christian architecture. To this subject the average theological seminary makes no contribution. Many of the denominational departments have lantern slides, but these exalt no artistic principle, but are narrowly practical and disloyal to the best things in architecture.

I know what I would like to do. Before the building is erected which will be my chief monument in stone to the cause of Christ, I would like to travel more widely, this time seeking not the practical but the aesthetic. I would like to see the best village churches of the Old World. I would like to photograph many of them and bring back to my people a course of lectures on the architecture of the past. Some one objects that this would condemn any building because it would be built about out-grown conceptions of church function. Not necessarily. One has only to see the Disciples' Church at Springfield, Ill., to realize that an evangelical church with no architectural traditions may use the best of Christian art and sacrifice nothing in modernity of church function. Or one may look at the recently erected Church of the Disciples near the University of Chicago where an architect has not merely copied, but has created something which may be a new type among the world's buildings.

The Living Church quotes from an English book, *Social and Diplomatic Memoirs*, by Sir J. Rennell Rodd. Commenting gratefully upon Uncle Sam Ward the famous *bon vivant* and wit, Sir Rennell makes a delightful *lapsus*: "The famous war hymn of his sister, Harriet Ward Beecher, remains one of the immortal possessions of the American people."

A Kansas woman, Mrs. A. J. Stanley, of Lincoln, was awarded a prize of \$250 by a Boston firm for the best answer to the question, "What constitutes success?"

She wrote: "He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction."

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Fresh Bait for Gospel Fishermen

REV. LOUIS ALBERT BANKS, D. D., Roseburg, Oregon

TO ALL THE EXPOSITOR'S GROUP OF GOSPEL FISHERMEN, GREETING:

I wonder if any of you who will read this were among that first group of subscribers to the *Current Anecdotes* which was the beginning of *The Expositor* of today? If so, you will remember that I wrote most of the magazine that first year.

I am pleased after all these years to have this opportunity of sharing my bait box with so many Gospel fishermen.

One thing I promise you: I will not bring you any stale bait. I will faithfully endeavor to bring you each month fresh and helpful illustrations that I would be happy to use in my own sermons.

Fellow Fisherman, let's bait our hooks and at it!

God give us good fishing!

LOUIS ALBERT BANKS.

June is peculiarly the children's month in church circles, with Children's Day as its special service; therefore, several of the illustrations given are intended as help for that theme.

A Children's Eye Census 583

Psa. 146:8. The National Committee for the Prevention of Blindness, whose headquarters is in New York, began a census of eye accidents last August and has brought to light each month a few cases of serious injuries to the eyes of children resulting from the use of air rifles. The extraordinary number of such cases reported during the first three weeks of January is attributed by the National Committee to the use of air rifles received as Christmas presents, most of the accidents having occurred within a few days after Christmas. Thirty-one of the children whose eyes were injured were boys, and one little girl was shot by her brother.

Sky rockets, Roman candles, torpedoes, "dynamite caps" and "cannon crackers" used by children caused serious injury to the eyes of more than a score of boys and girls, necessitating the removal of an eye in many cases and resulting in total blindness in other cases.

Sad as these facts are, the moral and spiritual blindness with which multitudes of children face life is far more serious. "On any Sunday only about one child in four is in actual attendance at Sunday School," is the

official report of the American Sunday School Union.

More than twenty-eight million boys and girls in the United States are not in any Sunday School, Protestant, Catholic or Jewish.

584

Shall We Keep the United States Christian?

Deut. 4:9, 10. William G. Shepherd has been writing some remarkable articles in the *Good Housekeeping* magazine about religion in the public schools. He begins one of them with these two conversations:

"Dad, that religion of Osiris was a great thing, wasn't it?"

Dad looked up from the evening paper—this is a true story—and said: "Where did you hear about the religion of Osiris? I never heard of it."

"Why, in school," answered the son. "It was the greatest religion the world ever knew. It saved the Egyptians from barbarism, and that saved the world."

"What about our religion in America?" asked the father.

"Oh! we haven't had anything like that in school," Johnny answered.

Conversation Number Two. "Mohammedanism was the greatest religion the world ever saw," a Girl Scout of high school years told her Chief Scout one day. "Our religion in America never did what Mohammedanism did."

"Well, what did Mohammedanism do?" asked the wise Chief Scout.

"We've been studying that subject in school," said the high school girl. "There was a time when almost the only culture there was in the world was among the Mohammedans. They gave Europe the beginnings of science and saved mankind from barbarism."

"Do you know how the Mohammedan bible looks on women?" asked the Chief Scout.

"Well, no, I don't," admitted the Scout.

"It looks on them as animals," was the answer.

"And do you know how the teaching of our Bible raised women to the level of human beings?" asked the Chief.

"Well, of course, we didn't go into that part of it in school," answered the girl.

How long will we remain a Christian nation with our children taught to honor Mohammed and Osiris and taught nothing about Christ?

The One Unfailing Refuge 585

Psa. 46:1. The greatest men in the supreme emergencies of life turn to God. "Pray for God's help!" was the cry of David Lloyd George when face to face with the terror of world conditions out of which he could see no escape.

"We must turn to spiritual things to avoid revolution," was the substance of one of Woodrow Wilson's last public utterances.

"We want God to know we are depending on him," said Warren Gamaliel Harding to his neighbors in Marion, Ohio, as he started on his way to Washington to die in the Presidency.

And the minute Calvin Coolidge heard that President Harding was dead he said: "I have faith that God will direct the destiny of the nation," and emphasized his faith by seizing the first opportunity to formally unite himself with a church of Jesus Christ.

A New Remedy for Blood Poisoning 586

1 Jno. 1:7. An interesting announcement comes from the research department of Johns Hopkins Hospital of Baltimore, Maryland. Relief from the dread ravages of septemia, or blood poisoning, is forecast as the result of a discovery growing out of five years of experiment.

The remedy, which has produced remarkable results in some recent tests, is a combination of comparatively new drugs, mercurochrome and gentian violet, which are injected into the veins. Mercurochrome is described by physicians as having strong powers of penetration and a deadly effect on all bacilli.

In the higher moral and spiritual realm there is one unfailing remedy for blood poisoning in the atoning love of Jesus Christ. The deadly bacilli of sin gives way before the transforming love of Jesus. He has power on earth to forgive sins and to take away both the guilt and the power of sin.

What of Our "America First" Cry? 587

That irrepressible genius, Mr. H. G. Wells, has written a new book, "*The Story of a Great Schoolmaster*," which every preacher ought to read as a mental tonic. It was the day after Empire Day in an English school when Sanderson of Oundel exclaimed to his boys: "The new world won't come until we give up the idea of Conquest and Extension of Empire—no new kingdom until its members are imbued with the principles that competition is wrong, that conquest is wrong, that co-operativeness is right, and sacrifice a law of nature. Now, how do the seven Beatitudes read with *Rule Britannia*? Now you say you believe in your Bibles. You say you are Christians. Pious Christians. You would be most annoyed if I called you heathens. Well, if so, you believe that these are right:

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Rule Britannia!

Blessed are they that mourn, for they shall be comforted. Rule Britannia!

Blessed are the meek, for they shall inherit the earth. Rule Britannia!

Blessed are they that hunger and thirst after righteousness, for they shall be filled. Britannia rules the waves!

Blessed are the merciful, for they shall obtain mercy. Rule Britannia!

Blessed are the pure in heart, for they shall see all that is worth seeing and living for. Wave your flag! Rule Britannia!

Blessed are the peace-makers, for they shall be called sons of God. Rule Britannia!

Blessed are they that have been persecuted for righteousness' sake. Rule Britannia!

How incongruous it all seems! Suppose you substitute "America First!" for "Rule Britannia!" will it sound any better? Is it not true that what the world needs more than anything else is the adoption of Christ's law of co-operation and service?

God's Ambassadors 588

2 Cor. 5:20. Former Senator R. A. Booth, son of one of the early circuit riders in the Northwest, has given a splendid statue in honor of the circuit rider, which stands on the Capitol grounds at Salem, Oregon.

In order to secure the best possible poem for the unveiling in April Senator Booth offered a substantial prize for the best poem on the circuit rider. Out of the five hundred poems submitted the following, written by Mary Carolyn Davies, won:

"God tramps on through the scourging rains,

God vaults into the saddle,
Rides alone past the dusty plains,
God's back bends to the paddle—
Cedar branches and sunlight through!
And on, still on, speeds the lone canoe!

"God rides out on his ancient quest,
Healing, saving, commanding,
Here in the savage, unknown West;

Settlement, cabin, landing—
Well they know the steady beat,
In the stillness, of God's horse's feet.

"God leads to grace the pioneers,
Who walk each hour with danger;
Knows these grim men for his peers,
Gives his bread to the stranger;
Doing all that a neighbor can,
God rides still, a weary man.

"God rides out! And founds three states;
Their scourger, their defender;
Guides their loves and tones their hates,
Leads them into splendor!
God—in the Circuit Rider's breast—
Once more, God built a world—our West."

The great message of the poem is in the line,

"God—in the Circuit Rider's breast,"
and no man ever builds greatly without the presence of God within him.

Josh. 14:10, 11. Dr. Charles W. Eliot, President Emeritus of Harvard University, has recently published on his ninetieth birthday a series of important essays and addresses written and delivered between the ages of eighty and ninety, under the significant title, "A Late Harvest".

Dr. Eliot is able to do this because he has kept up his studies, lived with an open mind to the new life of the day, and kept up constantly fresh production.

The preacher who goes into "the barrel" at forty or fifty or sixty cannot hope to reap a late harvest. The brain that bears fruit in old age is the brain that maintains constant activity.

Reading—A Key 590

1 Tim. 4:13. Cora Wilson Stewart, organizer of the famous Moonlight Schools of Kentucky, tells these two stories:

"What would you take for your ability to read, Mrs. Lyttleton?" asked the State Supervisor of Rural Schools of a woman, aged sixty-five, at the end of her first three weeks in school.

"I wouldn't take a million dollars for it," came back the answer promptly.

Story Number Two. An illiterate laborer in Greensboro, recently inherited several million dollars from an uncle in the Texas oil fields. He was sought at the mill where he worked by a reporter, who asked:

"Now that you are a millionaire what will

you do with your newly-acquired wealth? What do you plan to buy first?

Quick as a flash he responded: "First, I want to learn to read and write, and next I want to buy a home."

Though he had millions he was poor because he lacked education. The old woman in the Moonlight School was rich in her mountain cabin because she had the ability to read, the key to the treasure-house of knowledge. What a blessing it is to get possession of that magic key in childhood!

The Prodigality of God 591

1 Tim. 6:17. Theodocia Pearce sings:

"God—Thou hast made the world so beautiful,
A flock of birds on pinions fleet and strong,
Then—though it were not enough to soar—
Gave to them song.

"God—Thou hast made the world so beautiful,
A bower of June with roses gay abloom,
Then—though it were not enough to grow—
Gave them perfume.

"God—Thou hast made the world so beautiful,
A million beings, soul their priceless gem,
Then—though it were not yet enough to live—
Gave Love to them."

God is never stingy. He pours his sunshine upon the world. He pours out his love upon his children. He not only gives enough, but with abundance. Jesus says: "I came that they may have life, and may have it abundantly."

Windows for Sermons

Illustrations That Let In the Light

A Child Shall Lead 592

Isaiah 11:6. "A little child shall lead them." Our little family group with Alpenstocks in hand had climbed the heights of the "Jungfrau" up from Interlaken in the Swiss Alps. Each hour of that climb revealed new beauties of mountain scenery, and our souls were thrilled and beckoned on. We reached above the snow-line where the beautiful edelweiss grows, so pure and white. With extra cloaks and water-proofs we had taken the walk of perhaps a quarter of a mile into and out of a big tunnel cut in a big glacier, surely an unique experience. Then we started down, evidently not the path of our ascent, with hardly hours enough before dark. Ah, we had been too intensely interested to attend to blazing our trail. We took the first path, and were soon at a fork in the road. No one remembered if we had been this way. There in the fork stood one of those picturesque little Swiss cottages. A little child stepped out on the tiny porch, and, reading the consternation in our faces, swung her arms with finger pointing and said very sweetly in her language, "This is the

way." But for our child-friend we might have been many miles and hours from shelter and safety when the dark came.—Rev. W. J. Semelroth.

Radio and Power 593

Acts 1:8. A tube receiving-set will not detect or receive if there is no battery attached, or if the battery be "dead." It takes the current to reproduce the sending message. So one may be like a Christian, look like a Christian, yet if the power of God's Holy Spirit has not come upon him he cannot get the messages God has for him. Power is needed to detect right and wrong. There are so many waves coming in! May we be able to tune in on the right one, which is the message from God.—Rev. Cuthbert L. Elliott.

Plan Progressively 594

Ex. 14:15. "Speak unto the children of Israel, that they go forward."

"Chalmers" in the *Christian Endeavor World* tells the following story of a young missionary in China. She had learned but one phrase, but

in which she was safe, "Bu dung deh" ("I do not understand"). One day she went to a wedding, and was invited into the room where the bride was being prepared. She sat down on a box by the wall. From time to time the ladies came to her and spoke pleasantly. She responded smilingly with her one phrase; she did not understand. After a long time she judged they were about to move, and rose to join the procession, when the ladies rushed to the box on which she had been sitting, opened it, and took out the bridal dress, in which they quickly arrayed the bride. They had been politely asking her to rise and let them complete the preparations, but—she did not understand! And she almost broke up the wedding.

The same story is from America. Some people do not understand, and do not learn to understand; and they sit on plans which are proposed by other people who want their co-operation or at least their avoidance of hindrance. Placidly, stolidly, even smilingly, they sit and sit, while the energetic group try to find some way to dislodge them without violence. They may be in official boards of churches, or on important committees, or in high offices in societies. But the only phrase they know is, "Bu dung deh." And the trouble with them is they think they are saying the proper thing. But, when the dear Lord or some other reason, removes them, how fine it is at last to get at the essential elements of the progressive plan and complete it!

God Is Our Refuge

595

Luke 12:6. "Are not five sparrows sold for two farthings," etc.

During some seasons of the year the fog on the San Francisco bay is so dense that navigation is very unsafe and even the birds lose their way. Not long ago on such a day when a big ferry boat laden with hundreds of commuters was feeling its way over the water toward San Francisco from Oakland, a little bird that had become lost and fatigued tried to find refuge on the boat. It would alight, but hardly would it have closed its wings before the fog-horn would blow and frighten it into flight again. Out it would go over the dark water only to return a moment later for rest and refuge. Each time as this was repeated the little bird sank lower and lower toward the water, and each time it showed more fatigue. At last, just as it was about tired out, dazed with fear, it flew into the lap of a young lady, who with the others had been watching the weary thing looking for rest. She caught it gently, stroked it with her hand, and in a few minutes the fluttering heart of the bird became more quiet. It rested there until the boat was tied up to the dock. As the passengers hurried ashore the little bird was released, safe on the land. "Not one of them is forgotten before God."—Rev. Edward J. Bradner.

A Scientist Who Knew

596

Heb. 11:13. "These all died in faith."

When Michael Faraday was dying—and Michael Faraday had the intellect of twenty ordinary men—some one said to him, "Mr. Faraday, what are your speculations now?" "Speculations?" said Faraday, "I have none, I thank God. I am not resting my dying head on guesswork. I know whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day."—Dr. A. T. Pierson.

Which Are You Examining?

597

Rom. 4:20. "Yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God."

"Are you not making the mistake of examining your faith, rather than the promises upon which that faith should rest? If you were traveling a new public highway and should approach a bridge of whose strength you were not quite satisfied, would you stop to examine your faith in that bridge, or dismount and examine the structure itself? Common sense would tell you to examine the bridge; and then, when satisfied of its strength, you would cross over with confidence. So now, I beg you, dear brother, that you look away from self to the promises made by the God you have so long served, and trust him. Remember the bridge!" Extract from a letter written by a minister to a brother minister whose faith was failing during an illness.—*Sunday School Times*.

The New Generation

598

1 Cor. 13:8. "Whether there be knowledge, it shall vanish away" (or be superseded).

A pastor of one of the big down-town churches of a Western city, had been preaching a series of sermons to the children of his congregation on the harness, using various parts each Sunday to illustrate his theme. "Tugs and Hold Backs," "Blinds," "Lines and Checks," etc., had been used. One day the good Doctor was surprised to learn that many of the little people to whom he had been speaking had never noticed a harness. Some had never ridden behind a horse, and others had not associated the horse, harness or anything like them with what he had been saying. About this time one of the little girls of that church, whose father is a salesman with a large automobile company gave her papa an Easter egg upon which she had inscribed "The Latest Model." So the best thing to do, of course, was to plan a series of sermons on the automobile and advise the authorities to purchase a horse while one could be had, placing the skeleton in a museum, making it possible for the coming generation to at least form some idea or knowledge of the vanishing horse.—Rev. Edward J. Bradner.

Psa. 119:89. "O Lord, thy word is settled in heaven."

When the bridge was built, before the authorities would allow a passenger train to cross it they put on it seventeen flat cars heavily loaded with iron, and they went over safely.

A few days later a man who had witnessed the going of the heavily-loaded cars across the bridge said he stood by and, looking down from dizzy heights upon the furious waters below, he began to doubt that the bridge was strong enough to carry the passenger train over in safety, when, lo! he happened to think what he had seen go over, and he said: "Why, there is not a bit of danger—did I not see it tested with seventeen heavily loaded cars? If it carried them over in safety, then surely it will carry over in like manner the much lighter passenger train." The bridge had been tested and proved. That is the way we feel about the Bible—it has been tested thousands of times, and it has never failed to stand the test a single time. The Bible has not now to be tested by modern scholarship or any other kind—it has been tested long ago, and the test showed it was equal to any emergency, and for the very reason that the Everlasting Arms are underneath, and because of that fact it can not break down. There have not lived in all Christendom enough scholars to break down the Bible.

God Speaks Through His Word 600

Psa. 119:25. "Quicken thou me according to thy word."

A lady looking at Rembrandt's picture of "An Old Woman" in the Metropolitan Museum said: "That is not a picture, it is the old woman herself."

So our hearts often feel when reading or hearing the Bible. "That is not a book, it is God himself speaking to our souls." This is true in a far higher sense than that in which any work of human art by painter or sculptor presents objects. The artist may indeed, as Rembrandt did, paint his own soul into his pictures. But God is omnipresent, the living God, who first spoke those words, and speaks again to us, while we read or hear, just as truly as he did to the first recorder of those words.—S. W. Boardman, D. D.

Character the Only Safety 601

Romans 1:29. "Being filled with all unrighteousness, covetousness," etc.

A bank building costing five million dollars was opened last year in a city in the middle west. Every old and new device known to man has been worked into the structure to protect people's money. For instance, the large safety vaults are not only two stories under ground, making them inaccessible by tunneling, but they are protected by a burglar alarm system that carries seven miles of wire and

is connected up to the local police station. An alarm would bring officers at once. In addition to this there are many armed men, special police, on duty during banking hours, and in the corridors and riding up and down in the elevators are many plain clothes men. In fact, nothing has been left undone apparently that can be done to safeguard the treasures placed in the bank for safe keeping. Yet an interview with one of the bank officers revealed that recently this bank has lost upwards of half a million dollars through thieves. In one instance a messenger was held up. Nothing was recovered. But in the other case the loss came from a man inside and trusted. Working for months with a confederate on the outside, this teller procured cancelled checks, and with these his confederate photographed and forged paper for over \$250,000. They made a clean get away, and were apprehended later 2,000 miles away—only because, after drinking bootleg whiskey, one of the women in the party who had been abused, "squealed." After all, character is the only device we can depend upon for safety. Covetousness is named in the last commandment, but includes all.—Rev. Edward J. Bradner.

TESTING THE COMPASS

The safety of a ship and its passengers calls for the testing of the compass and for freeing that from the influence of anything that might make it swerve from pointing to the pole. During our contact with the world of business and social life conscience comes under a sway that may easily escape notice unless the best use is made of the weekly opportunity for more careful testing by God's standards.

HELPED SEVEN YEARS

Rev. G. E. Mayo, of New Holland, Illinois, writes: "I prize *The Expositor* more highly than all other magazines of similar character visiting my desk. It has helped me in my work for seven years, and if I can serve it in any way I am glad for the opportunity." His way was very practical, for he was renewing his subscription.

HOW ABOUT IT, FRIEND?

According to estimate of the Department of Agriculture, the economic value of a single toad during the months of May, June and July is \$19.44 because of the destruction of cut-worms and other insects by his toadship. In other words, that unsightly amphibian makes a greater contribution to the farmer than the latter frequently devotes to his church in a year. Rather humiliating, don't you think?

George—"Well, I showed up the teacher before the whole class again today!"

Hickey—"Yeh? Wise us up!"

"She asked me for Lincoln's Gettysburg address, 'n' I had to tell her he never lived there. Oh! Ya shoulda hear the class laugh then!"

THE HOMILETIC YEAR—June

CHILDREN'S DAY COMMENCEMENT

CHILDREN'S DAY

THE RIGHT OF THE CHILD 602

"And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52.

Which means that his growth was normal and healthy. He grew just as your child or my child should grow. There is nothing to suggest abnormality or even precocity. Only the over-anxiety of the theologians to find evidence of his divinity has led them to read into the words that which is not there. Some of the apocryphal books contain stories of the childhood of Jesus in which the miraculous and the supernatural abound, not so the Gospel records. They contain these words showing the Boy's development. The words contain that fine summary of which it is well often to remind ourselves.

I. Jesus increased in wisdom, developing intellectually.

II. He increased in stature, developing physically.

III. He increased in favor with God, developing spiritually.

IV. He increased in favor with man, developing socially.

V. And the development was in perfect proportion. We are beginning to realize that every child born into the world has a right so to grow. Are we seeing to it that, at whatever may be the cost to us, the little ones God has given to us are so developing, that they are growing as Jesus grew, in wisdom and stature, and in favor with God and man? It is their right.—J. A. M.

THE CHILD-LIKE SPIRIT 603

"Except ye become as little children." Matt. 18:3.

It is possible to be simple without being a simpleton. Great men and women are noted for their childlike simplicity. The saint on his knees can see farther than the scientist on his toes. The faith of a child is nearer to the fundamentals of God than the doubting of a full-grown man.

I. By faith one enters the Kingdom of all good things. There is no dead line for the open mind, the receptive spirit, the teachable life. A writer tells us how Phillips Brooks kept alive the child-like spirit of inquiry and investigation, when a gas-fitter came into his study to repair a fixture on his desk. The Bishop asked about every screw and appliance. No child ever showed a more naive curiosity in a new toy. But this was the key to the Bishop's whole character. Like John Richard Green, "he died learning." Froebel, the founder of

the kindergarten, insisted that no man could have real joy in living, or quicken other lives, who did not keep the child's joy in living, the eager interest in life and truth to the end, living with his windows always open toward the East. Henry Ward Beecher sat at the feet of all kinds of people and learned from hackman, stevedore, street-sweeper, and all. This is the explanation of the freshness, spontaneity, readiness and cosmopolitanism of his wonderful pulpit deliverances.

II. Humility is an asset. "Unto me who am less than the least." The truly great regard themselves as pygmies before the mountainous conceptions that are everywhere. "Less than the least" is a comparative superlative and not perhaps the good English of the schools, but it is the good speech of the child-like heart. In his eighty-fourth year John Wesley said, "I am still at school." At almost the same age, Goethe said, "I carry my satchel yet." Martin Luther said, "It is not a little thing to speak before men in the place of God." This was the natural recoil of a great soul from a responsible task.

III. Jesus was interested in the humblest man or woman, and made himself akin to them by entering into their joys as well as their sorrows. Beneath the shadow of his cross on which he was to die, he kept the heart of a little child and expressed himself in the midst of the simplicities of life.—Rev. Richard Braunstein.

THE SQUIRREL THAT LOVED MUSIC 604

Psa. 104:24, 27. I have just read about a sportsman who one day in the woods sat very still, and he began to whistle an air to a red squirrel on a tree. "In a twinkling," says he, "the little fellow sat up, leaned his head on one side, and listened. A moment after he had scrambled down the trunk, and when within a few yards he sat up and listened again. Pretty soon he jumped upon a pile of rails on which I was, came within four feet of me, sat up, made an umbrella of his bushy tail, and looked straight at me, his little eyes beaming with pleasure.

"Then I changed the tune; and, chut! away he skipped! But before long he came back to his seat on the rails, and, as I watched him, he actually seemed as if he were trying to pucker up his mouth to whistle. I changed the tune again. But this time he looked so funny, as he scampered off, that I burst out laughing; and he came back no more. I certainly had

much more enjoyment out of this squirrel than if I had shot him."

Children, let us learn to be kind to animals. Children's Day is a good time to think about this and to make new resolves.

A HEROIC LITTLE MAIDEN 605

Prov. 20:11. She was only seven years old, Eileen Martin, the section foreman's daughter, as she stood up to a telephone at the little town of Alta, Cal., telling the agent at the nearest station that a rail was broken. Child-like, she knew the semaphore signals, she had come to the track to see the Overland Limited whirl by, and had watched the long finger drop, letting the train into the block. "I'm pretty little, but I'll try," she said, when the station agent asked her if she could not stop the train that was past him, and started out with her sister of fourteen who had just appeared. They ran down the track, stopped the train, and saved a wreck.

Every primary school ought to hear of Eileen's "I'm pretty little, but I'll try." The alert attention knew the semaphore signal, the quick wit understood what a broken rail meant, the decision and initiative sought the telephone, the courage of herself and her sister started them up the track, waving their aprons to stop the big Overland Limited as it bore down upon them. And she was only seven years old.

—*Christian Herald.*

606

"WHAT THEN SHALL THIS CHILD BE?"

2 Tim. 1:5. There is a great story of Millais, the painter, told by his fellow pre-Raphaelite, Helman Hunt, in one of his books. The works of Millais had been collected in a gallery in London, and an ardent appreciator of his genius, Lady Constance Leslie, went early in the day to the exhibition. Ascending the stairs she encountered the painter going out, with head bowed down. As she accosted him, and he looked up, she saw tears in his eyes. "Ah, dear Lady Constance," he said, "you see me unmanned. Well, I'm not ashamed of averring that in looking at my earliest pictures I have been overcome with chagrin that I so far have failed in my maturity to fulfil the full forecast of my youth."

"What then shall this child be?" is a question we may well ask concerning each pupil in our Sunday Schools. Children's Day is a good time for us to ask it anew.—*H.*

THE DISCONTENTED SIGN-POST 607

1 Tim. 6: 6. On this Children's Day, children, I am going to tell you a story. It is a good story and it has some good lessons. You will get the lessons as I go along. I condense the story from an article by Lena A. T. Roth.

At the cross-roads stood a sign-post.

At first it found life very pleasant.

It was nice to see strangers hurrying towards it; cyclists would stop to read what

was written on its four out-stretched arms; and the plain country post felt useful, and even important. But one day it began to envy the people who passed by; to bemoan its hard lot rooted to one spot, and to wish itself miles away. That night a terrible gale began to blow, and all at once the sign-post felt itself thrown to the ground, but the sign-post did not mind, for was it not free to go where it chose? So away it sped. First it came to a milestone green with age. "What a dull life yours must be," said the sign-post, "standing there, year in, year out! Aren't you tired of it all?"

"Not I," said the milestone. "I like to hear folk say when they pass, 'Only two miles now to the village.' It seems to cheer them so; beside, many a one foot-sore and weary has used me for a seat, and blessed me for it. I don't find life dull, I assure you." So the sign-post went on. Next it came to the parish church, and looked up at the clock in the old square tower. "What a dull life yours must be," said the sign-post. "Wouldn't you like to come with me and see the world?"

The face of the clock grew rounder with astonishment. "The world comes to see me," it replied, with a good-tempered laugh. "Everyone who passes looks up my way, and I am told the people in the village set their clocks by me. What would they do if I were not here, pray?" So the sign-post went on. In the meantime, a motor-car came swiftly towards the cross-roads. In it sat a clever surgeon, on his way to a very urgent case. It was of the utmost importance that not a moment should be lost; but when the car came to the cross-roads the doctor had to stop, for there was no sign-post to be seen. The doctor was just wondering whatever he should do when his eye fell on the milestone. "Thank God," said he as he came up to it. "Then I am on the right road, and not much time lost after all."

Now the strange thing was that the sign-post, miles away, knew that all this had happened. Later on a cyclist came to the cross-roads. It chanced to be the first morning at his new employer's, and above all things he must not be late; but because there was no sign-post he took the wrong road and had gone some way when he heard a clock strike the hour, and glancing round, saw the old grey steeple in the distance. Guided by this landmark, he found his way to the village. "You were a real help to me just now," said he, as he passed the clock. "May I keep on as steadily at my work as you do, old friend." And again the sign-post by the way heard every word that was said. At the end of that day the sign-post lonely and tired, found itself in a busy London street. Everyone stared to see so curious an object there, and soon a crowd began to collect around it. The sign-post felt too out-of-place and awkward to move, so it just stood there, listening helplessly to the

jokes and laughter of these strangers. Nobody had a good word for the useless thing, until an old woman exclaimed suddenly: "Doesn't it make you just long for the country?" She was evidently from the country herself, and her speech made the sign-post feel dreadfully homesick. "Oh, if I were only back at the cross-roads," it moaned. And then a strang thing happened. The sign-post found itself just there, for it didn't get blown down in the storm. It was all a dream. The sign-post stands in the same old place. Does it find life dull? Not a bit, so long as it can be of use to anyone.

Boys and girls, do your duty where you are. You are in the best place for you, with your capacities, your talents, your opportunities. Anyway, do your duties where you are, just now, when they come, as they come. Do them. Do them well. Do them all. Do them cheerfully, bravely, faithfully. Remember the discontented sign-post's dream. The sign-post must have been glad it was only a dream. You can learn a wonderful lesson for Children's Day and for all your life from such a meaningful dream.—H.

THE BLUEBIRD

608

Matt. 6:26. In a good many churches I have seen canary-birds hanging in cages and singing with the children on Children's Day. However, I am not going to talk about canaries today, but about the beautiful little bluebirds.

There are many beautiful legends connected with this lovely bird of joy. One is that the bluebirds love the sun as few creatures do, and that it is from that love the under part of their little black feet is yellow. Another is that during the long dark days in the ark the two bluebirds sang their best, watching all the time for a ray of sunlight, and assuring the other birds that it would surely come!

Then one day a little sunbeam suddenly fell upon the dingy floor of the ark. The two bluebirds saws it, and sent forth a ringing call to the other birds to look! They looked, but disdained so small a scrap, when they wanted a whole world full. Not a bird would hop down to where the tiny ray of gold lay quivering along the floor except the two little bluebirds. Down they went, gladly trilling out their thanks, as well as their joy as they stood in the ray of light. And from that moment until this the soles of their tiny feet have borne upon them the gold of the sun.

Another legend tells us how the bluebird found his lovely coat of blue. And when he and his little mate left the ark their feathers were very dull and dingy from the long dreary days when they had been shut up. But this happy little pair did not lose a single second moaning over their dilapidated appearance. Instead, Mr. Bluebird shot up straight toward heaven, pouring all his happy little heart out in a glorious burst of song. On and on he flew,

up and up, ever up, his faithful, true-hearted little mate right behind him.

Right to the sky they sailed and Mr. Bluebird, with never a pause in his song or his flight, bolted right straight through! The brilliant blue stained his coat the rich color it is now, and as his tiny companion flew on through the opening he had made in the sky some of the lovely color fell upon her, though not so much as had dyed the feather of her lord and master.

Few birds that come to us are so valuable in destroying bugs and the various insects that damage fruit and flowers; and possibly none bring to us such a message of love, hope and good cheer as does Mr. Bluebird and the timid little dame who is his better half.

A BOY'S PRAYER

609

1 Sam. 3:10. Give me clean hands, clean words and clean thoughts.

Help me to stand for the hard right against the easy wrong.

Save me from habits that harm.

Teach me to work as hard and play as fair in thy sight alone as if all the world saw.

Forgive me when I am unkind, and help me to forgive those who are unkind to me.

Keep me ready to help others at some cost to myself.

Send me chances to do a little good every day, and so grow more like Christ. I ask this for Jesus' sake. Amen.

THE QUEER MONKEY

610

A monkey held a dark brown nut
Between his jaws on a bench.
He did not eat the nut, because
He was a monkey wrench.

—H. O. Spelman.

Sometimes ministers like a little joke to tell on Children's Day, and this is one. You can say you are going to tell them about a queer monkey. All children like to hear about monkies. Then quote them this poem!

611

HOW THE WORM BECAME BEAUTIFUL

Now children, I am not going to preach you a sermon on this Children's Day service. I am going to tell you a story. It is from Louise M. Oglevee, and is about how the worm became beautiful. I hope none of you is afraid of a worm. But I know you would not be of this one after it became beautiful. Everybody likes beautiful people, especially those who are beautiful in mind and heart and character.

But this is the story.

An ugly, brown worm was crawling along the ground one day in the fall. High over head in the tree a robin sang. Part of his song was about the worm, and it meant: "You will be beautiful some day." But, of course, the worm did not understand what the robin meant.

The north wind began to blow, and it, too,

said: "You will be beautiful some day." But the worm only thought how cold the north wind was. And it crawled up on a branch and spun a cocoon.

Soon the snowflakes came fluttering out of the gray sky and covered the cocoon with a soft, white blanket. The cocoon must have tumbled from the tree, for Elsie, walking through the snow one morning, saw the cocoon lying on the ground and wondered what it was. When she went home she asked her mother about it, and she told Elsie that it must have been a cocoon.

By and by the spring time came. In the tree the first bluebird sang its sweet song that meant: "You will be beautiful some day," but the worm slept on.

A tiny green leaf pushed out of its green blanket close beside the cocoon, and it said, because it had just become beautiful: "You will be beautiful some day." But the worm inside the cocoon knew nothing about the little leaf.

The warm raindrops came next, tapping softly on the cocoon. They said to the worm: "You will be beautiful some day." The little worm did not know what they were saying, but it stirred in its warm blanket like a baby just waking from its nap.

In the blue sky the bright sun shone, and shone, and shone upon the cocoon, saying, "You will be beautiful some day." And although the worm still did not understand, it

knew that it was awake, and that it must get out of its blanket that was now rough and soiled. So it made a hole in one end of the cocoon and crawled out into the beautiful world where everything had been telling it that it would some day be beautiful.

How strange it felt when it tried to crawl. Something on its back seemed so heavy. It moved about, and all at once it found that the strange, heavy something on its back was a pair of wings so beautiful that no artist in the world could copy them. Slowly it moved the graceful wings back and forth. Then in somewhat that no one can understand, it knew how to use them, and up, up, up into the bright sunshine it flew—a gorgeous butterfly. The worm had become beautiful.

DAN

612

He will not use his napkin or say "Thank you, sir," or "Please."

He would not eat his apple pie or touch his piece of cheese.

He never wears his rubbers, but he brings mud clear upstairs.

And when he goes to bed at night he never says his prayers.

Of course you think he's very bad and will make a horrid man.

But wait until I tell you; he is just our dear dog Dan.

You can quote that on Children's Day and teach your little hearers several lessons.

COMMENCEMENT

TRIUMPHS OF ENTHUSIASM 613

Rem. 12:11. "I would give my skin for the architect's design of that building!" exclaimed Christopher Wren, as he gazed at the Louvre in Paris, whither he had gone to get ideas for the restoration of St. Paul's Cathedral in London. His enthusiasm seemed to possess him. When he died, the following epitaph was placed on his tombstone:

"Underneath is laid the builder of this church and city, Christopher Wren, who lived more than ninety years, not for himself, but for the public good. Reader, if you seek his monument, look around!"

He who does look around will soon find that the finest architecture in England is the work of Christopher Wren.

Nearly all the great improvements, discoveries, inventions, and achievements which have elevated and blessed humanity have been the triumphs of enthusiasm.

A DEFINITE PURPOSE 614

Phil. 3:13. A definite purpose is like the sides of a cannon or barrel of a rifle which give aim and direction to the projectile. Without these barriers to concentrate the expanding powder, it would simply flash without moving the ball. How many a miserable failure might have been a great triumph; how many

dwarfs might have been giants; how many a "mute inglorious Milton" has died with all his music in him; how many a scholar has sipped of many arts, but drank of none, from just this lack of a definite aim!

TOO LONG DELAY

615

Tradition says that when Solomon received the gift of an emerald vase from the queen of Sheba, he filled it with an elixir which he only knew how to prepare, one drop of which would prolong life indefinitely. A dying criminal begged for a drop of the precious fluid, but Solomon refused to prolong a wicked life. When good men asked for it, they were refused, or failed to obtain it when promised, as the king would forget or prefer not to open the vase to get but a single drop. When at last the king became ill, and bade his servants bring the vase, he found that the contents had all evaporated. So it is often with our hope, our faith, our ambition, our aspiration.

PREPARATION

616

A merchant went to a sculptor and wanted to hire him by the day to carve a statue. "Wretch," was the reply, "I have been twenty-five years learning how to make that statue in twenty-five days."

"How long did it take you to learn to play?" asked a young man of Gerardini. "Twelve hours a day for twenty years," replied the great violinist. Lyman Beecher's father, when asked how long it took him to write his celebrated sermon on the "Government of God," replied, "About forty years."

REWARD OF PERSISTENCE 618

An Italian music-teacher once told a pupil who wished to know what could be hoped for with study: "If you will study a year I will teach you to sing well; if two years, you may excel. If you will practice the scale constantly for three years, I will make you the best tenor in Italy; if for four years, you may have the world at your feet."

EDUCATED TO AN IDEA 619

If we go into a factory where they make mariner's compasses, we can see many of the needles before they are magnetized, but they will point in any direction. But when they have been applied to the magnet and received its peculiar power, from that moment they point to the North, and are true to the pole ever after.

A man who gives himself wholly to an idea, is certain to accomplish something; and, if he have ability and common sense, his success will be great.

ENTHUSIASM FORGETS HARDSHIP 620

When in the Revolutionary war the British officer returned from an errand to the American camp, his colonel asked: "Why do you look so serious?" "I have cause, sir," said he, "to look serious." "What! has General Marion refused to retreat?" "No, sir," said the officer. "Well, then, has old Washington defeated Sir Henry Clinton, and broken up our army?" "No, sir, not that, but worse." "Ah! what can be worse?" asked the colonel. "Why, sir," replied the officer, "I have seen an American general and his officers without pay, and almost without clothes, living on roots and drinking water, and all for liberty! What chance have we against such men?" And at the first opportunity the young officer threw up his commission and retired from the service, for he believed that the enthusiasm which can conquer such hardships is invincible.

621

EDUCATION GIVES CONCENTRATION

"I have come here to read," said Dickens, when asked to attend social gatherings in Boston. "The people expect me to do my best, and how can I do it, if I am all the time on the go? My time is not my own when I am preparing to read, any more than it is when I am writing a novel; and I can as well do one as the other without concentrating all my power on it till it is done."

"I was too busy studying to contract the habits that make such inroads on the health and pockets of young men," says Mr. Carnegie, "and this helped me in many ways."

The man who succeeds has a program: he fixes his course, and adheres to it; he lays his plans, and executes them; he goes straight to his goal. He is not pushed this side and that every time a difficulty is thrust in his way. If he can't go over it, he goes through it.

623

EDUCATED TO ONE UNWAVERING AIM

What the world wants today is young men like Grant who "propose to move immediately" upon the enemy, and "to fight it out upon this line if it takes all summer"; young men who can devote themselves to one over-mastering purpose, one unwavering aim, with an exuberance of application, a blindness of attachment to the occupation or profession which will make them forget, for the time being, that any other career could possibly be desirable. Those who make the great failures in life are the aimless, the purposeless, the indifferent, the blundering, the shiftless, the half-hearted. There is no trend of purpose running through their work, unifying their efforts, and giving direction or meaning to their lives.

GENIUS AND LABOR 624

The term "genius" is subject to much misapprehension. Sir Joshua Reynolds defined it to be "nothing more than the operation of a strong mind accidentally determined as to object." Sir Joshua said, "Nothing is denied to well-directed labor; nothing is obtained without it."

Napoleon, at school at Brienne, wrote his mother, "With my sword by my side and Homer in my pocket, I hope to carve my way through the world."

GRACE DARLING'S REWARD 625

Young people who are always dreaming of some far-off success, who think they cannot succeed where they grow up, could get a striking lesson from the life of Grace Darling. What a monotonous place to be shut up in—a lighthouse on the ocean! What chance for a young girl to distinguish herself living on those rocks alone with her aged parents? But while her brothers and sisters, who moved to the cities to win fame and wealth, are not known to the world, she became more famous than a princess.

Grace did not need to go to London to see the nobility; they came to the lighthouse she made famous to see her. Right at home, this delicate girl won fame which royalty might envy, and a name which will never perish from history. She did not wander away into dreamy distance for fame and fortune, but she did her best where duty had placed her.

It is not the man of the greatest natural vigor and capacity who achieves the highest results, but he who employs his powers with the greatest industry and the most carefully disciplined skill—the skill that comes by labor, application, and experience. Many men in his time knew far more than James Watt; but none labored so assiduously to turn all that he did know to useful, practical purposes.

Some young men in college spend more than \$5,000 a year while some of their class-mates have to get along with less than \$500. But usually the one who spends the least money is the better scholar, and will be the richer of the two half-a-dozen years after they are graduated. One goes to college because he has a rich father, while the other goes to secure a good education, and is willing to fight poverty to gain his end.

Success is in the student, not in the university; greatness is in the individual, not in the library; power is in the man, not in his crutches. A great man will make great opportunities, even out of the commonest and meanest situations. If a man is not superior to his education, is not larger than his crutches or his helps, if he is not greater than the means of his culture, which are but the signboards pointing the way to success, he will never reach greatness. Not learning, not culture alone, not helps and opportunities, but personal power and sterling integrity, make a man great.

OVER EDUCATED 627

We hope you are not over educated. You recall the story Washington Irving tells of a Dutchman who, having to leap a ditch, went back three miles that he might have a good run, and found himself so completely out of breath when he arrived at the ditch that he was obliged to sit down on the wrong side to rest.

EDUCATION FOR WOMEN 628

Girls often entertain very incorrect ideas of the mental culture they ought to receive. One neglected the study of arithmetic because "women do not need it." Some years since, she married a merchant. He is frequently absent from home; and, when persons call on business with her husband that requires some knowledge of numbers, she is obliged to decline doing the business, or else leave all the figures to be cast up by the callers themselves. We have read of another who neglected the fundamental branches generally, believing that certain "accomplishments" only were necessary for a woman in her sphere. In writing her letters she formed the habit of underscoring words that she did not know how to spell, that, in case her spelling was wrong, it might appear to the reader as a jest.

When the Unexpected Happens—

and you find yourself laid up by accidental injuries or by sickness, it will be *too late* to obtain disability insurance. If you are now in sound health, surely **NOW** is the time to provide for the future by securing protection.

"Epidemics" have come and will come again. Serious accidents are more numerous than ever; every city street and country highway has its disasters, and utmost precaution may not avail to save you from injury.

Let us tell you how little it will cost to have the resources of a great mutual organization behind you when you become a "casualty."

The Ministers Casualty Union

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for Clergymen Only*

A CONTEST PICNIC

Rev. Titus Lehmann, Jackson, Mo.

The picnic question in Salem Evangelical Church always had presented a serious problem, difficult to cope with. Although a large number of Sunday School pupils and many parents took part, it somehow lacked the spirit of harmony. Not that there were disputes or quarrels but true enjoyment seemed to be lacking. During the day games were played and contests between individual members of the school took place, but usually only relatives or close friends of the contestants were interested; few others looked on.

Several years ago officers of the school got busy to evolve some plan which would not only interest all comers all the time, but would also satisfy everybody—if such a thing were possible. Today this objective appears to have been attained and Salem picnics are noted for the large attendance and unmixed interest in all proceedings from beginning to end, not only on the part of parents and members, but also by numerous outsiders who attend in order to learn just why Salem is so successful and how it is done.

The plan is as follows: Some weeks before the date set the following *neutral* committees are appointed: Registration, Publicity, Refreshments, Transportation, Games (for various divisions of the school).

The registration committee then divides every class in the entire school, with the exception of the Adult and Young Men's classes, into two equal sides. In order to make this division entirely impartial care is taken to have pupils divided as to age and family connections. Father and mother, daughter and son, brother and sister, oppose each other. This is done in order to make the contest a happy one, without bitterness of any kind to follow in its wake. Each of these sides is given a color, one gold, and the other green, or whatever color may be decided upon.

The Sunday School workers then select a General Chairman and two Generals, but the latter do not know what color each one represents until all other arrangements have been practically concluded. This is done so as not to give either one of them an opportunity to take advantage of the other. The General Chairman, who, of course, must be neutral, appoints officials for each side (or color); Cheerleaders and several assistants, Contest Captains for Junior Base Ball, Senior Base Ball, Volley Ball, etc. Children's games are presided over by neutral Captains for the Beginners, Primary and Junior games; also for contests between members of the higher grades and the adult departments. Judges are drafted from other churches, so no partiality may be shown.

These various captains choose their best talents from the list of pupils as arranged by the Registration Committee and put them to work at their respective tasks, practicing cheers and

games, or in some other capacity. Everybody works heart and soul for his side and does everything to have his color win.

Two weeks before the picnic the Generals are assigned to their respective sides by lot, so as to avoid partiality. The Base Ball captains choose their respective sides from the young men and adults on the unassigned list, who are then added to the color on which they were chosen. Now the real work begins and everybody gets busy. The color captains have conferences with the sub-captains and all kinds of schemes are worked out to insure success when the test comes. Cheers galore are composed and rehearsed and rhymesters submit songs for their respective sides. Everybody is full of excitement, and a week before the event everybody is on his feet joining in the spirit of contest.

The picnic day arrives and early in the morning children and elders gather at the church and receive their respective badges, green or gold. Late arrivals, old or young, babies or invalids, in fact all enrolled members of the school, get their badges from the Registration Committee on the picnic grounds at any hour of the day.

Arriving at the grounds all decorated automobiles are judged. Games are played according to the program, all winners scoring ten points against five for the losers. In this manner interest is kept alive for everybody all the time as everybody is anxious to see his or her color win, not merely the individual taking part. Where in former years parents looked on while their children ran a race and then walked away to gather in groups (or cliques), they now remain right on the spot watching every contest or game, from early morning until late in the afternoon.

At four o'clock the count is taken. As a certain number of gold and an equal number of green badges had been prepared it is only necessary to deduct the number left over from the total issue to arrive at the correct number of participants. The color with the largest number again scores ten for their side against five for the other.

At six o'clock the final rally takes place and the pastor holds a sunset service. The judges announce the winning side and a silver loving cup is presented to the victors to be held for one year. On this cup the winning color is engraved from year to year. The picnic comes to a happy close by the singing of special Salem Songs and a Victory Song in honor of the winners. Everybody is happy. No matter who loses,—Salem wins.

We have found this method the very best for a picnic, as it leaves no bitterness, avoids all dissatisfaction, and makes great propaganda for the Sunday School.

Self-respect is necessary for one's own character, influence, and happiness.—*Henry Churchill King.*

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Rev. Richard Braunstein

Rev. D. Earl Daniel

Timothy's Task: Baccalaureate Addr

REV. FRED G. BULGIN, Hartford, Pa.

It was a big task that had fallen to young Timothy. It might not have looked large or alluring to an outside observer. But then a task is not big because it is spectacular. It is a big task because it is our task. No matter how others may estimate it, to us our task is the biggest thing in the world. We dare not scamp it. We dare not seek to be exonerated from making good. We are prone to think when we are young it is the task that makes the man. It is not so. No task is able to make us bigger than we really are.

The enemies of Epaminondas, thinking to disgrace him, elected him to the office of public scavenger, or in other words, street cleaner. And street cleaning in those times, with its accumulations of filth, was no nice task.

But Epaminondas was a philosopher. He took the work cheerfully, saying, "If the office will not reflect honor upon me, I will reflect honor upon the office."

Timothy's task was that of being a pastor to a few of the early Christian disciples, but the counsel his aged friend gave to him is equally applicable to all honorable vocations.

I. First he urged him to diligence. But there may be a diligence that never gets anywhere—a diligence that forever travels in a circle. The diligence his friend counselled was a diligence with a grand objective. He was not to keep busy for the sake of doing something. He was to keep busy enough to gain the approval of Almighty God. He knew that no loafer ever carried the inner witness of Divine approval upon his life.

When Lord Cromer returned to England after serving successfully as Governor of Egypt he was asked to make an address at one of the big public schools. He said to those boys he would give them three mottoes which if followed would lead them to success. His first motto was, "Love your Country"; his second, "Tell the Truth," and his third, "Don't Dawdle."

It is the last of these mottoes which is applicable to our present theme. To overtake our task and to do the work of life it is imperative there should be an urgency ever spurring us on. We dare not dawdle.

A minister who has climbed high in the service of the church by unremitting toil, in some lectures given recently to students lifted up a warning voice against this dawdling ten-

dency. He spoke of men mulling over their morning newspaper in their study hour on end. He ventured to give them a leaf out of his own book. He said he always read his morning newspaper standing. By this simple means he checked the tendency he knew to be in himself, as in everyone else to loiter along while the arduous tasks are allowed to wait.

In the little Somersetshire village I was sometimes taken as a boy the world never seems to have entered. Thick thatch covers the roofs of the houses. The shallow stream runs through the street. The ivy covers the walls of the church, and all things speak of a slumber that has never awakened to the noise of the world.

In grandfather's cottage there stood as its most conspicuous piece of furniture the grandfather clock. Slow and ponderous was its stroke. At first, as a tiny boy, I thought the massive pendulum as it swung to and fro, said, Tick—Tock; Tick—Tock.

But, as I grew older I understand better the meaning of its ponderous movement. I was saying, Take—Time; Take—Time. Time was aplenty in the little village that nestled down beneath the hills for generations and had let the world go by.

The old grandfather clock has gone I know not where. We measure time by a less ponderous machine. A dapper little instrument stands upon the shelf.

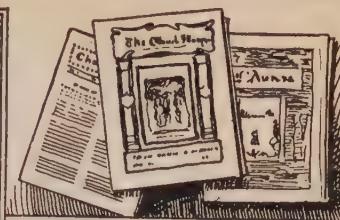
A true child of a new age he ticks off the time alertly and with abruptness. As plain as though he had a human voice I hear him say with every tick, Get—there, Get—there, Get—there, Get—there.

Such was the thought of the man who had for his life motto the words, "Without haste and without rest." To make good at our task we must never really leave it. A bank will never succeed, it is said, until it has a President who takes it to bed with him.

II. The next essential his aged friend laid down is this: Thoroughness. In his workmanship he must never risk the blush of shame. He must do his work with such a thoroughness that it will stand any scrutiny. The curse of our commercialism is that we speed up things and drive men on until all pride in their work is ground out of them. There is little chance



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v. J. Lester Hankins



Anson, Kansas

Why Preach to Empty Pews?

**In Size, Income, Problems, and Attendance There is Always
a Church or a Pastor Whose Situation is
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"It is with much pleasure that I write to you to tell you about our parish paper. Three years ago I was sent to Anson to revive the work there. The people were grasping the last straw. There were a little over fifty members, the church building was in a small country town, probably seventy inhabitants. It was a dead place and I thought I had reached the end of the rope when I arrived.

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for either pride or shame. The work is lost in the long length of endless chain and in the hundred other hands that touch it as it passes.

But the great master workmen have found the highest reward for their work in the sure knowledge that it was well done.

Blind Milton, seeing visions in his blindness, dictating to his daughters his immortal words is sure in his soul he has wrought as a master workman that has no cause to be ashamed. When he had finished his poem he put it on record as his assured conviction he had finished a work which the world would not willingly let die. He knew that posterity would confirm his conviction that the best of his soul was in that poem with which his name will ever be associated.

The goal of Booker Washington's ambition was Hampton and the hope of an education. But Hampton was five hundred miles from where he lived and there were no through trains. He said goodbye to his mother and with a small satchel holding all his earthly belongings, and a little money, he set out. Thoroughness characterized him all his days. He was always a workman that had no cause to be ashamed.

III. There was yet another principle laid down by his friend for young Timothy's guidance. He was to divide right, to cut straight, the word of truth. I take it his counsellor means he is to put common honesty into his labor.

If men had always cut straight the word of God it would have been a vastly more potent influence in the world today. But they have not cut it straight. They have cut it to fit their own ideas. Therefore the word of God has been cut up into a thousand fantastic shapes. If you are a sermon maker, cut the word of God square and let what will go to smash. If you are a maker of anything else, put the same squareness into that.

An honest man, be he preacher, lawyer, doctor or farmer, is the noblest work of God.

We need to remind ourselves in these days of unscrupulous money-getting that honesty is really the best policy.

We love to recall the advice that Lincoln gave to young lawyers, "Young men," he said, "resolve to be honest at all events. If in your own judgment you cannot be an honest lawyer, resolve to be honest without being a lawyer."

I commend to you, my young friends, the old man's advice. Put diligence, thoroughness, and honesty into your work and by the blessing of God your life shall count in the grand total of the work of the world. The advice was given to a young man looking forward to the Christian ministry as his life work. But it is part of our Christian heritage that all true work may be a Christian ministry.

You go forth to your life work in a day when the air is charged with expectancy. Who knoweth whether you have not come into the world for such a time as this? You have passed your school days at a time when the chilly frosts of a rampant materialism has nipped the buds of faith in many human souls.

You will live to see a new Renaissance of Faith. Already the night of unfaith is far spent. The morning light is breaking. The Son of Man will come to your day and generation with power and great glory. Multitudes shall flock to the Hill of Zion and to the Mountain of the House of the Lord.

In all solemnity, my young friends, I beg of you prepare yourselves to serve him. Keep ever within your vision that Man of all men, that King of all kings. May your work in the world be such that it will serve his eternal purposes! May your lives be used to the great end of unfolding to our race the will and mind of the Everlasting God!

The Training of the Child: Children's Day Message

REV. RICHARD BRAUNSTEIN, Highland, N. Y.

Text: "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52.

Printing, steam and electricity had their age for discovery. No doubt this age is noted for many values, but the fundamental value is the child. Emphasis is being placed on the rising generation. The child is coming to his own. The boys and girls of today are to be the men and women of tomorrow. Whatever needs to be done that is worth doing in every worthy field of endeavor will be done by them. They will preach sermons, write books and editorials, mold public opinion, frame laws and interpret their day and age by their thought and equipment. The chil-

dren of today are the hope of the future. The nation's destiny is in their hands.

Already is the church addressing itself to the task of their efficient training. This is the church's God-given responsibility and opportunity. The child is being studied as never before.

Youth is the receptive, impressionistic age. Youth is plastic and responds readily to treatment. Youth is the period for enthusiasm, inspiration and character formation. Formation is better than reformation. This is the time for the salvation of the man and woman that is to be. While we are conserving our national resources let us not neglect the conservation of our man and woman power latent



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in the boys and girls. The golden age is potential in the 'teen age. The young people must be thought of, cared for, planned for, trained.

How shall we train? Here as in other matters Jesus is our model. The text is suggestive of a program. It gives an outline for the all around development of the child.

"Jesus increased in wisdom." He increased mentally. "Jesus increased in stature." He increased physically. "Jesus increased in favor with God." He increased spiritually. "Jesus increased in favor with man." He increased socially. The boy and girl marching manward and womanward should increase mentally, physically, spiritually and socially.

I. Mentally. Education is the key. The school, day and Sunday, the college and the vocational training school, the library and the laboratory are the important factors. They furnish the mental equipment. "Reading makes the man." Pastor Paul wrote to assistant Timothy, "Give heed to reading." Reading gives inspiration and leads to emulation. Biography is a stimulus. "Lives of great men all remind us, we can make our lives sublime." Reading and study manufacture ideas. Emerson said the difference between men is that one is a man while the other is a man thinking. We need thinking men, men of vision, of ideals and standards made practical through thought. W. L. Watkinson has given us a sermon on the duty of imperial thinking. This is recognizing self as an important factor in the scheme of things and as a part of the plan of God. It is identifying oneself with great causes and movements, and gives a touch of largeness to lives otherwise paltry and squalid. Best of all is the kind of thinking that recognizes the government of God bringing in the kingdom of Christ. Here we have the sum of all great causes. Naturalists affirm that the size of a fish depends on its environment. The larger the lake the larger the fish. So narrow minds and limited conceptions, seeing only small worlds and hemmed in horizons cause an individual to dwindle. Knowledge is power. The well-informed person is a citizen of the universe. The mentally trained man or woman is the key man and woman in a crisis. Thoughtful persons are the world's redeemers, the emancipators of the people, freeing from the shackles of whatever makes life unblessed.

II. Physically. A healthy body makes a healthy mind. Good health, strong muscles, iron nerves spell optimism. The leaders of the future must be optimistic, normal, red-blooded. They must be able to endure hardship, grapple with perplexing situations, possess the staying qualities of a concentration that sees a thing through. The weak, anemic, flabby, negative, can find no place in the arena of fierce competition and intense conflict such as the immediate future has to offer. Great movements are not championed by pessimists.

Strong men and women propagate a strong race. They are the promise of a virile and vigorous humanity. The science of eugenics and our marriage laws are not theoretical. They are based on the soundest logic. Here too we have an argument for the athletic man and woman, for the advantage of out-doors, the tonic influence of camp and trail. Here, too, we have an argument for physical training in our public schools. In this may be found the reason for dietetics and the propaganda against patent medicines and quackery. The agitation for sane living, the balanced life, proper housing, recreational centers and the universal observance of the Sabbath are all important steps in the right direction.

III. Spiritually. This needs no exposition. Every voice for religious is positive. Unless the nation makes a large place for God in its plans and programs the nation reverts to type, becomes savage, pagan and brutal in its contacts. To exclude Christianity means that doors of innumerable boons and blessings are shut. When the door of the church is closed other doors automatically fly open, such as the saloon, brothel, gambling house and others. To refuse to consider the claims of Jesus Christ, his preaching, teaching, influence, inspiration and leading, is to refuse bread to the hungry, help to the afflicted and medicine to the sick. Christianity must frame our laws, write our books and edit our papers. Christianity must color our thinking, control our comings and goings, give its reason and health to our life and lead our campaigns. We need wise men and women, strong men and women, but unless we have righteous, moral, Christ-tinctured men and women we have nothing.

IV. Socially. Spirituality makes for the recognition of the Fatherhood of God. By social development we mean nothing that relates to the drawing-room, but the recognition of the brotherhood of man. The first item may be called theology. The second item may be called sociology. Sociology is applied theology. Sociology means that we have mastered the principle of the parable of the good Samaritan. It means that we are using the golden rule in our daily associations. It means that we have discovered our neighbor. This means that every man, woman and child everywhere is our neighbor irrespective of race, color, or tongue. "All we are brethren." The human race is one family. The word "Others" was often on the Master's lips. "That they may be one" was his prayer. John Wesley echoed it when he said "The world is my parish." David Livingstone was right when he said, "Every land is my fatherland." Jacob Riis put the thought into a beautiful book when he wrote "The Other Half."

Sociology is the logic of the Home and Foreign Mission Field. It was the reason for the sacrificial life of Jesus Christ. It is the slogan of a practical Christianity. It is the reason for the development of the child, for

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the training of the youth of the land for the making of good citizenship. It is the science and likewise the wisdom that makes the boys

and girls the sons and daughters of God. The sons and daughters of God are the Kingdom builders, the hope of the world.

You Are You: Baccalaureate Sermon

REV. TITUS LEHMANN, Jackson, Mo.

Text: 2 Tim. 1:6, 7.

It takes a great deal of planning and worry to erect a building of any kind. First of all the original idea must exist in somebody's mind. This idea will gradually take shape until it is put down in blue print form. From these plans it is carried out in actuality by the contractor and the workmen. At last it stands as a building that can be used for the purpose for which it was planned.

How like life this entire process is! There is a "divinity that shapes our ends!" God has a specific task in mind for each one of us. He is the Master Designer and Architect. While we do not always live up to the specifications, as designed in his blue-prints, nevertheless our lives take a certain course. God has given us certain personalities and individualities, so that through our individual lives we may contribute toward the broader and higher ends of mankind. In other words, God says to you: "You are You." You are an individual, now go ahead, stir up the gift within you and live

your life in the best way you know how. This challenge comes to graduates from High School in particular and to all of us in general.

Do we get hold of the vivid picture the apostle Paul paints before Timothy to arouse him and to quicken him? He says, "Stir up the gift within you." It is the picture of a smoldering fire. Or, may we say, it is the picture of a "banked furnace" which has been smothered over night with ashes? In the morning the ashes must be pushed aside and the fire stirred, to let the air through so that it may flame up and burn. The apostle Paul says to Timothy and to us: "You have in you 'banked fires,' 'smoldering fires,' gifts that lie dormant, now stir up these gifts! Push aside the ashes of hindrance and awaken the gift within you! In other words, You are You, and because God has given you these special gifts you should use them.

I. First of all recognize this fact that you are a distinct person. You are yourself and not somebody else. God has created you dif-



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ferent from anybody else. Millions of people have lived and are living today, yet each one was and is different from the other. There is a difference in facial expression. There are no two bodies alike. No two minds think just in the same manner. Our feelings, our temperaments, our emotions differ. You as yourself are the highest type of life known on earth. The further down you go in the scale of life the less individuality you find. Gifts and talents in individuals are very different.

II. Because *you are you* a distinct value attaches itself to you as an individual. All history centers around individuals. It is a Moses that leads and molds the Hebrews. It was David who welded the tribes of the Jews into one nation. It was Alexander the Great who made ancient Macedonia; Caesar, ancient Rome; Napoleon, France. There is always a *you* behind every great event in history. There is a *you* behind every successful business enterprise, or any reform movement.

To God you as an individual are worth more than anything else on earth. There is joy in heaven over one sinner that repents. Christ who represents the highest type of individuality came down to save *you*, a lost sinner.

III. How are you going to value yourself, if you are thus a distinct person? There are two ways of looking at yourself. Through one end of the telescope you loom up very large and important, through the other you look insignificant and small. But if you focus the telescope just right, you will appear in just the right proportions. In other words, we may think too much of ourselves. We may become self-centered, egotistical. Some people pride themselves on their individuality to the exclusion of everybody else. Take as an example Napoleon the Great. A certain well fortified position was to be attacked by his armies. His General Staff objected, saying that it would cost too many lives. Napoleon exclaimed, "What do I care how many lives it costs, as long as my empire is furthered?" We may, on the other hand, be too modest, too unassuming. We may think too little of ourselves.

Think here of our Lord and Master. He had unique powers. He was truly different from anybody else. He feels these immense forces within himself to heal, to help, to cure; but does he think too much or too little of himself? No. He feels that these powers in him must be used in the service of mankind. So any gift that we have received must be used in the service of our fellowmen.

IV. Because *you are you*, a distinct individuality, it is up to you to express yourself and to find your place in the world.

The apostle Paul says to Timothy, "You have not received the spirit of fearfulness, but of power of love and discipline." If you have received from God, through the training of your parents and in school, a development of your powers it is now up to you to use these gifts. You must be persons of power. You

must express yourself as you are. Be yourself. Don't be a mere imitation, a cheap one at that, of somebody else. Don't merely copy somebody else's life. Don't be a mere quotation mark. It is no wonder so many of us live small lives. We never give expression to the powers that are within us. That T. N. T. that is in us ought to explode. As Michael O'Halloran says, "Don't be what you ain't. When a man isn't what he is, he is what he is." Realize yourself. Respect yourself. Express yourself. Find your place in the world and fill it.

To fit more completely into the entire scheme of life and into the place where we belong we should use every means to grow and develop. Education is one of these means. Don't graduate from study with your graduation from school, but continue to study. Then use your abilities and powers. Only as you exercise these can you grow and develop. Learn all you can from others, but apply it in your own God-given manner.

Then sacrifice so as to expand. You must give up pleasures and time and many things that you would like to enter into, if you would fulfill your highest mission in life. The highest development in life will come only if we get in touch with the Best, namely with Jesus Christ. As we get in contact with him day by day, in prayer and through the Word of God we cannot but grow. As you try to make the most of yourselves for the sake of your fellowmen and for Christ then you will receive at the end of your life not merely a diploma written on parchment, but your influence will be deeply inscribed in the hearts and lives of men and women, and that will be the best diploma you can ever get.

THE NEW BLESSING BOOK CONCERN

It is with interest that we receive the announcement of the new W. P. Blessing Company of 208 S. Wabash Ave., Chicago, Ill. For the past 24 years Mr. Blessing has been with the Presbyterian Book Store of that city. Seven years prior to his entering the Chicago house he spent with the Brethren Pub. House of Dayton, Ohio, giving him a total experience in books of more than 30 years. Now we learn of his resignation from the Presbyterian Book Store to enter the book business for himself. With such a foundation upon which to rear his business it would appear that Mr. Blessing is ably fitted for such a venture. We assure our readers that the W. P. Blessing Company of Chicago, Booksellers, Publishers, Importers, deserves the consideration of the prospective book buyer. They will do largely a mail order business, specializing on books for the minister and Bible student.

Of one thing I am convinced, do what we will, oppose it as we may, it is the Christian Bible that will sooner or later work out the regeneration of our land.—*The Maha-Rajah of Travancore.*

The Child in the Temple

A Children's Day Sermon

REV. M. G. GOSELINK, Philadelphia, Pa.

Text: "Wist ye not that I must be about my Father's business?" Luke 2:49.

Dear girls and boys, this is your day and we older folks are glad you are so happy. We wish we could be young again with you. I know that the mothers and fathers here have a longing in their hearts such as the poet had when she wrote,

"Backward, turn backward, O Time in your flight;

Make me a child again, just for tonight."

As we have listened to your songs and recitations, and as we look into your joyous, beaming faces, we feel ashamed of ourselves when we realize how selfish we have been in keeping 51 Sundays for ourselves and giving you only one out of 52. We have not done this intentionally; we have just been thoughtless.

There was once a king who wanted to build a magnificent cathedral for the worship of God. He gave command that no one should contribute a single cent to its construction, except himself, on pain of death. It took a long while to erect it, but finally it was completed, and a more beautiful church had never been seen. Then the king, who was very proud of it, had a marble tablet made with letters of gold carved upon it telling that he alone had built the temple. He placed this above the door where everyone could see it plainly. It stayed up one day and during the night the reading was altered and in the place of the king's name was that of a poor woman. The king angrily ordered it changed at once. The following night the same thing happened and the king immediately had his name replaced. The third night again the woman's name appeared. Then the king perceived that God had done it.

He called the woman before him and said, "Woman, a wonderful thing has happened. Tell me the truth. How did your name get there? Did you disobey my command? What have you given to the cathedral?"

The woman fell at his feet and cried, "Mercy, O King, spare my life and I will tell thee all. I am a poor woman and earn my living by spinning. I saved up a shilling and wanted to give it to God. I feared thy command, but I bought a bundle of hay with which I fed the oxen that dragged the stone for your cathedral."

This moved the king to tears and he realized that God had looked into this poor woman's heart and found that she had really given more than he had. He asked her forgiveness and gave her costly presents so she was poor no longer.

The church cannot get along without chil-

dren, even though they cannot always do as much as older folks can. Some day you boys will be elders, deacons, trustees, and ministers; and you girls will be Sunday School teachers, and officers and members of the Ladies' Bible Class and King's Daughters' Circle. Then you will give the girls and boys a larger share in the work of the Church, won't you?

When Jesus was a boy of twelve he went to the beautiful city of Jerusalem with his parents. It was a wonderful trip. From the little town of Nazareth, with friends and neighbors, they walked and rode through villages and fields. People joined them on the way till at last a large caravan was formed. He played and talked with the other children until they came to the capital city about which they had heard so much. Then what did Jesus do? Instead of spending all of his time in looking in at the shops he went to the Temple and heard all about the things of God from the doctors. He was interested and he asked questions. That was the First Real Children's Day.

His mother and father seemed rather surprised to find him there, but he said, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

God wants all girls and boys to be about his business. Sometimes older people forget that children ought to have a share in God's Church. Even the disciples wanted to keep them away from Jesus for fear they might disturb him. They were mistaken, however, for he said, "Suffer little children, and forbid them not, to come unto me: for of such is the Kingdom of Heaven." And he took them up in his arms, put his hands upon them, and blessed them. That was the Second Children's Day.

The Church is part of the Kingdom of Heaven upon earth, so he wants girls and boys in the Church. He also said to his disciples, "Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven." So you see, girls and boys, that you are to show your mothers, fathers, aunts, uncles, teachers, and all who are older than you, how to speak and act so that Jesus will have them in his Kingdom.

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Looking Forward: Baccalaureate Sermon

REV. D. EARL DANIEL, Glenwillard, Pa.

There is no mistake or confusion of ideas when one calls the end, the beginning; the close of school, the commencement. Every end ought to mark another beginning, every success the setting of a new goal, every defeat an opportunity for a new start.

Your education began when the state said you "must." That word gradually gave way to may. Within the spread of those two words lies all of life. It is the difference between compulsion and initiative, between autocracy and democracy, between the Old Testament and the New, between law and love. Your training has not been to give you facts, but to fit you to be the pilot of your own life and destiny, to train you to think, decide and act.

You are in much the same position in which Abraham found himself. "He went out not knowing whither he went," Heb. 11:8. You are on your way out and you do not know where you are going. You have plans for the future. You have ideals, hopes and ambitions. Whether they will be realized is another question. You have considered the three questions that we will ask. What will you do with your life? Why will you do it? How will you do it?

The next decade will be a period of unprecedented prosperity. This will open great opportunities and privileges. Yet it will offer you the same temptations that confronted Jesus when he began his work. Again and again the devil will take you to view the wealth of the world and will say: "All this will I give unto you if you will only worship me."

You are in the midst of the aftermath of the world war and you must be warned that there are grave dangers on all sides.

I am not here to tell you what occupations or callings you ought to select. For these are not the things you ought to do, but are merely the ways in which you will express what you shall have done. Jesus said: "Seek ye first the kingdom of God and his righteousness."

A graduate once said: "The great need of today is the development of America—the bridging of rivers, the draining of swamps and the tunneling of mountains." But I replied that the great need of America is not that America be developed but that we develop the Americans. By far the greatest undeveloped resource that we possess is the soul life of America.

Success in life absolutely depends upon the quality of the soul. A great soul must have at least faith, integrity, brotherly kindness, industry and an interest in the souls of others. The modern school gives much in your favor. But unless you include the course that made Lincoln great these superior advantages will go for naught. Lincoln was known as a man with a big heart and soul, for he studied a text book on soul development. The answer to

the first question is this: If you are to do anything worth while in life you must develop your soul and elect the course in soul development with the Bible as the text book.

In an engineering school much was heard about the claims of engineering upon the young men. But the reason that was held up most persistently why we should be engineers was that after twenty years in the work he would be making an average of about ten thousand dollars per year. I do not disparage the value of money, yet I do contend that the devil used the same bait when he tried to catch Jesus.

Dr. Earl Barnes said that there are at least two things that one ought to be free to do, namely, "To make a living and to live a life." One may readily make a living but it is vastly more difficult to live a life. One lives a life only in proportion as one develops the soul.

There are three grades of achievement measured by the motives that actuate one. Some achievements are due to the call of money, others to the call of ambition while still a third to the call of service. Both money and ambition have long since fallen by the wayside and are discredited as legitimate motives for achievement. Your chief concern should be: How can I best serve the world? Where can I do the most good? Where can I achieve the best?

Yet in this age of service we hear ex-service men complain of not being served; laborers of having to labor; and even some ministers of not being ministered unto. Why are we here if not to serve, to labor and to minister? "I came not to be ministered unto but to minister."

The spirit of Alexander Hamilton ought to permeate every citizen of this vast country that owes so much to his creative mind. Talleyrand said of him: "I have seen the eighth wonder of the world. I have seen the man who made the fortune of a nation laboring at midnight for the support of his family."

One should endeavor to be a success, but the world is changing its idea of what constitutes success. Who was a success, Croesus or Socrates, Herod or John the Baptist, Pilate or Jesus? Contemporaries honored the former of each couple but posterity names the latter. We answer the second question by saying that one should develop the soul life in order that one may be better fitted to serve.

At present less than two per cent of the people are responsible for nearly all the wealth of the nation. If the two per cent could be increased to ten per cent we would have five times as much wealth and only have touched ten per cent of the natural resources of man. There are unlimited possibilities for power and wealth in the undeveloped resources of man.

How is one to accomplish all this? The secret is in one's willingness to learn. Ask questions, explore and wonder about the deep things of life. For life demands a student and not a graduate.

It is difficult to see both sides of a question, for one's views are distorted by previous training, by race and creed, by class and clan. This is particularly true of the soul and the spiritual as against the body and the material. The spiritual has not had its just place in our scheme of time and attention. Our daily papers get an occasional editorial of a religious nature but if they were to curb the printing of the seamy side of life, they would be bankrupt in a few days. The newspaper is a fair indicator of the views of the people, and it shows how much the average man's view of life is out of proportion. These things are mentioned because from now on much of your education will be gleaned from the daily press. You should desire a well-balanced soul diet.

Never discount the value of the spiritual as against the material, for the little church around the corner is the greatest and most feared of all the forces in America.

You are to be congratulated upon your completion of this splendid training. And even if you do not go on to higher schools of learning, you are better fitted to fight life's battles than those who dropped by the wayside some four years ago.

You will not all be presidents. You will not all be rich or famous. But the highest estate is open for you. You can achieve a true personality—a character four-square.

We shall listen intently, eagerly for your footsteps resounding clearly in the halls of duty, of justice and of truth. These are the corridors that lead to the halls of immortal fame. And we shall wait for you to come in "the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. 4:13.

Only so far as God is present in our experience can we know anything about him at all.—*Henry Churchill King.*

* * *

The churches are to civilization what a compass is to a ship or a steering wheel is to an automobile. As a business man I urge my associates to get behind the churches. They alone provide the solution to the great problems facing us. Legislation, labor unions, employer's associations, and all these other things are mere shells of the egg. So I say that the need of the hour is not more houses or freight cars, not more factories or ships, not more legislation, education or banking facilities, but more religion. The need of the hour is religion.—*Roger W. Babson.*

* * *

A scientist says that many animals can understand, even though they can't talk. This must be Nature's balance-sheet for the human being that can talk, but can't understand.

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The Pastor and His Young People

"HANDLING THE WORD"

Perhaps we are giving Paul's phrase a little simpler, a little more materialistic meaning than the apostle had in mind. But we would suggest that the pastor use as many legitimate devices as possible to gain the actual familiar handling of the Bible by his young people. Too many of them look upon the Bible as a "sacred" book, one to be put away carefully and to be left untouched. They expect to see a Bible on the pulpit desk; perhaps grandmother has one that she has handled and read until it looks a little shabby.

The first step is get the youth to handle their Bibles freely until they can consult them without embarrassment or self-consciousness. This can often best be done by rousing curiosity and interest, by search questions. But be sure you start from a youth's view-point, not from an adult's.

Here is a list of famous chapters or paragraphs which could be given out for a class or group to find in the Bible. The method would depend upon the age and attainments of the individuals. The first column could be typewritten and given out for the class to fill out at home, and brought back at another session. Or the slips could be given out in a class and the combined knowledge of the group directed to the items in succession.

Caution: To use the Chinese phrase, be careful to "save their face." Don't let any one have reason to fear exposure of his ignorance. Get answers from the class as a whole. Those who know, will volunteer readily. The leader may have to point the way to finding some of the references.

WHERE TO FIND

1. The Lord's Prayer.....Matt. 6
2. The CommandmentsEx. 20
3. The BeatitudesMatt. 5
4. Paul's conversionActs 9
5. Four verses alike in one chapter.....Psa. 107:8, 15, 21, 31
6. Two chapters alike....2 Kings 19, Isa. 37
7. The longest verse.....Esther 8:9
8. The shortest verseJohn 11:35
9. The prodigal son.....Luke 15
10. The parable of the ten virgins..Matt. 25
11. The "abiding" chapter.....John 15
12. The "resurrection" chapter.....1 Cor. 15
13. The "rest" verse.....Matt. 11:28
14. The greatest verse.....John 3:16
15. The last command.....Acts 1:8
16. The best loved chapter.....John 14

17. The "love" chapter.....1 Cor. 13
18. The "thunderstorm" psalm.....Psa. 29
19. Paul's "song of triumph"....2 Tim. 4:6-8
20. The O. T. summary of religion..Micah 6:8

CHILDREN'S PRAYERS

"Mother, I think I'm going to make a collection of prayers," said my small boy one evening.

"Very well," said I, "I think that will be fine. Are you going to paste them in a scrap book?"

"Yes, but I'm going to learn them first. But when can I say them? I can't say them all every night, can I?"

"Well, perhaps not if you have a large collection, but you can say your favorite one every night, and have the others ready for special occasions. There are so many times when you want to ask God for something, or thank him for that which he has already given you. It would be very nice to have all ready for use, a collection of prayers which someone has already thought out and expressed in more beautiful language than you would be likely to use if you made them hastily."

Now whenever he finds a prayer which he wants to add to his collection, we read it through and discuss it, then we decide on what occasions it would be likely to have the most meaning for him. Some, of course, have to be adapted to meet his needs. In changing them I have been able to avoid dampening the religious feeling that is being awakened in the child, and I hope thus to avert the danger that arises wherever formal prayers are used—that they shall become a mere mechanical repetition of words. I have always believed that a child's prayers should be spontaneous and natural, and that, if formal prayers are used, they should be explained and made to have some real significance.

I believe too that the child should understand that he must do his part in having his prayer answered. One of the prayers which Laddie had in his "collection" and which he has adapted to his needs, is for use when his baseball nine is going to play a game.

"But," said he, when we were discussing it, "what if one of the fellows on the other side prays as much as I do?"

Then I recalled to him the fact that "God helps those who help themselves," and together we summed up the conclusions, that regular systematic practice would be needed, and all

the fellows on the winning team would need to be brave and honest, and always play fair.

I tried to make him see that while our prayers may not always be answered in just the way we expect, we will, if we do our part, always get either that for which we ask, or something better. In proof of this I recalled his disappointment last summer at the postponement of the Sunday School picnic, because of a rainy day when he had prayed for a sunny day. We had the picnic later on, and we also had a large quantity of blackberries, which we would not have had if the drought had continued, and we are still having blackberry jam.

Just as I have tried always to retain my child's confidence, to make him ever ready to have a "good talk over" as he calls it, so I have tried to make him feel that nothing which interests him is too small or too insignificant to be taken to God in prayer. And just as he has learned to feel that Mother and Dad are "good sports" and can understand and forgive his little boyish mistakes, so he is coming to realize the greater understanding and ever ready forgiveness of the "All-Father."—*Bertha Hayward Higgins in the Heidelberg Teacher.*

CHRISTIANITY

You can revile the Christian religion like a Moslem. You can knock it like an atheist. You may question it like a Buddhist. You may "slam" it like a Sophomore. You may laugh at it like a "society bud." But this great fact remains—it is the only thing that has come into the world to heal anybody. Every hospital is either a Christian institution or an inspired copy of a Christian hospital. There is no account of any hospital of any sort in Jerusalem until Christ's religion put one there. China, Japan and India, Asia and Africa got and get hospitals out of Christendom. Who much cares even now but Jesus' folks? Yes, Jews have them in Christendom. Jews in Islam had none. Some philanthropists pour out wealth for colleges, libraries, art galleries and things that show big. Christian philanthropists are pouring out their wealth to fight tuberculosis, cancer, and all disease. It is the Christ-touched heart that becomes sensitive to misery. The man in the mill you hear "cussin" the Church will be the man you will see over yonder at the hospital without money and without price, under the snowy sheets with white-capped nurses in attendance day and night. Yes, there under the attendance of the best doctors in town he gets the blessing of the very religion he reviles. No churches, no hospitals, no doctors, no nurses, no healing. Ask the heathen.—*W. H. Ridgway.*

A Story to Tell

Wooden Swearing

And it came to pass on a certain day that the youngest-born and his mother, Mehitabel,

had a divergence of opinion on a certain matter. And the controversy waxed warm and the opinion of Mehitabel waned not under all the arguments of the adverse one.

Therefore the youngest-born, exasperated at his mother's lack of perspicacity, left the room and the house, closing the doors behind him with great violence.

But Mehitabel smiled a smile of understanding and held her peace.

Now it chanced that the youngest-born met a friend and had a good time and returned to his home with the anger of the morning vanished away.

And when a favorable moment appeared, I said, "My son, thy mother's heart is greatly grieved to find that thou hast fallen into the habit of swearing."

And the youngest-born was much startled and exclaimed: "Me? Me swear? Why, mother, I never uttered an oath in my life! What meanest thou?"

"No, my son, thou mayest never have uttered an oath in thy life, but thou hast surely banged many."

But he only gazed at me in amazement. So I further explained: "Why do men swear? Is it not a method of expressing their emotions? Especially their anger, or disgust, or general irritation? Some use profanity; some break forth in slang; some kick the furniture; some make the auto-horn to squawk and the machine to go recklessly, and some *slam the doors*." And the youngest-born blushed.

But I paused not nor noticed the blush. "Which, my son, dost thou think is really much the worst? Is not the attitude of the heart much the same? Do not all these forms indicate a lack of self-control? And is real profanity much worse on the character than 'wooden swearing'?"

And now the doors are usually closed softly.—*Rozella McCammon, in Western Christian Advocate.*

(This can be "adapted" for a story for mothers, to tell at a woman's meeting, or a story for boys and girls in Sunday School.—*Eds.*)

"The record for bad English is still held by a man who was not long ago a Governor of one of our large States," says William Lyon Phelps in *Scribner's*. "He performed the unusual feat of making three grammatical errors in a sentence composed of two words: 'Them's them!'"

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The Book of Psalms is a book of religious experience. Profitable for the direction, encouragement, and consolation of saints under all the changes of Christian life. In reading we feel a peculiar sweetness in its adaptation to our own souls.

Most of the Psalms of David are faithful records of his devotional feelings, evincing him to be a man of deep piety and of rich experience in divine things.

This is one of the Psalms written on the occasion of his great sin, in which he celebrates God's mercy in delivering him from his guilt and darkness of soul, pardoning his sin, restoring him to favor, establishing him in grace. In applying this to experience notice—

I. The distress felt. Like one in a horrible pit. Strikingly described by Bunyan's pilgrim in the Slough of Despond. The feeling of horror when a sinner feels his guilt, danger, corruption, and sees no way of escape. This is sometimes the feeling of Christians under great darkness of soul. As was the case with Job, Asaph, David, and others who have yielded to temptation, sinned against God, and lost a sense of his favor.

II. The conduct pursued. 1. Praying and patiently waiting. "I waited." This implies expectation and confidence that prayer will be answered. 2. Patience. "I waited patiently." While we pray earnestly yet with a willingness to wait until God answers our prayers, believing that the blessing will come in the best time.

III. The deliverance wrought. "He brought me up out of a horrible pit, and out of the miry clay," etc. 1. Deliverance. It is God's work. None else could effect such a deliverance. 2. Safety. "Set my foot upon a rock." That rock is Christ, the Rock of Ages, the everlasting foundation of our hope and happiness. 3. Establishment. "Established my goings." It is not only necessary to be put in the right way but established in it.

IV. The joy experienced. "Put a new song in my mouth." 1. Spiritual joy. 2. Praise. There cannot be joy without praise; praise is the expression of joy. "Put a new song into my mouth." God often turns prayer into praise. A saved sinner has a new song, the song of salvation; so has the reclaimed backslider. He praised not himself, but the God who has delivered him.

V. The effect produced. "Many shall see it and fear, and trust in the Lord."

1. Fear. Thus God's dealings with some is for the benefit of others. 2. Confidence. When men see the greatness of God's mercy and the riches of his grace to others they will hope and pray, expecting a like deliverance.

THE ADVANTAGES OF SEEKING THE LORD

"They that seek the Lord shall not want any good thing." Psa. 34:10.

This Psalm has been called "The good man's song of triumph." Recognizing that God knows best what is really "good" for us, here is assurance that those who "seek the Lord:"

I. Shall not want any good thing connected with their salvation and acceptance with God. They have assurance of pardon, adoption as children, justification, comfort, and help from the Holy Spirit.

II. Shall not want any good thing necessary for their enjoyment, protection or care. They will be provided with needed blessings—defended—delivered—guarded—kept.

III. Shall not want any good thing to comfort them in darkness and trouble. Will be given God's presence—word—love—sympathy—help.

IV. They shall not want any good thing to support in death or secure their safe arrival in heaven, Psalm 23.

There is the greatest possible present and eternal advantage in seeking and serving the Lord.—H.

CHRIST'S KINGDOM GLORIOUS

"They shall speak of the glory of thy kingdom." Psa. 145:11.

Believers taken collectively are described as forming a kingdom. Form a separate community. Subject to laws and statutes. Governed by a King, conducting an independent administration. It is to this community reference is made in the text when it is said: "They shall speak of the glory of thy kingdom."

What constitutes the glory of the kingdom of Christ?

I. The kingdom of Christ is not glorious in the sense of worldly splendor. It is by their splendor the glory of earthly kingdoms is estimated. The kingdom of Christ shall have outward splendor—on earth—in heaven. Hitherto it has not had it—but the reverse. It has been most glorious during those seasons when it had least of it.

II. The Kingdom of Christ is glorious in respect of its origin. Kingdoms sometimes derive honor from their founder—for the most

part they are traceable to ambition. The origin of the kingdom of Christ is to be found in remote eternity. His wisdom planned.

III. The kingdom of Christ is glorious in the mode of its erection. Temporal kingdoms are often extended through cruelty and bloodshed. Not so the kingdom of Christ. He laid its foundation in his own death. He has erected it wholly by means strictly moral in their nature.

IV. The kingdom of Christ is glorious through its King. Kingdoms are often celebrated through the talents and achievements of their rulers. The whole of the Church's glory is summed up in the fact that Christ is its King. How remarkable the fitness of Christ to be the King! He is Divine. He is human. He has shown his love to his subjects. Let each child of Zion be joyful in his King.

V. The kingdom of Christ is glorious in its history. Histories of kingdoms are often of actions of unprincipled and ungodly men. The history of this kingdom is the history of a Divine and gracious administration.

VI. The kingdom of Christ is glorious in the object for which it was set up. Earthly kingdoms have been built up to gratify human pride and ambition. The kingdom of Christ—To furnish an illustration of Divine glory; to gather men together in innocence and purity and happiness. Have these ends been served in you?

VII. The kingdom of Christ is glorious in its extent. Kingdoms have been reckoned glorious as they were extended. Christ's has been very greatly extended. All creation. His kingdom of grace. Seemingly small. Will be large in time. Will be large in eternity.

VIII. The kingdom of Christ is glorious in its duration. The oldest kingdoms are of yesterday. This kingdom shall exist till time is no more. How are men admitted? John 3. What is the proof that you are in it? Bring others.—S.

GRACE AND GLORY

"For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Psa. 84:11.

Grace and glory comprehend the good will of God toward us and the work of God in us; all spiritual and eternal good.

I. The end of existence. "Glory." All things are made for a purpose. "Man's chief end is to glorify God and enjoy him forever." In the presence and enjoyment of God consists the perfection of man's character, the dignity of his nature, and the end of creation.

II. The method by which this end is realized. "Grace." Man's character and condition are changed through sin. We are not fit for glory. Grace must be given to renew, to discipline, and prepare us for this end. "By grace are ye saved."

III. The order by which this is realized. Grace before glory—a natural and necessary order. Many ignore and reverse it, but this leads to destruction. "Thou shalt guide me with thy counsel, and afterward receive me to glory."

IV. The encouragement to strive for this end. "The Lord will give grace"; more grace to the humble; grace to guide and strengthen. "My grace is sufficient for thee." "Glory" in the adoption and dignity of sons; glory the perfection of grace. "Will give" to those who have not—to those who seek. In every future condition and emergency of life God has made provision for his people. Grace is glory in the bud. Glory is grace in the flower. One the dawn, the other the perfect day, and both the gift of God. Christian character and Christian life a foretaste and preparation for heaven; grace to begin the journey, and glory the reward of patience and perseverance. We stand by grace and rejoice in the hope of the glory of God.—Rev. J. W.

CHRIST THE ROCK

"And that rock was Christ." 1 Cor. 10:4.

The history of the Jews full of instruction. Their journey from Egypt to Canaan "by way of the wilderness" is one of the most extraordinary of records. Many of the afflictions which they endured were direct consequences of their own sin; but the Lord was merciful and gracious, and exercised his almighty power rather to bring them out of their trouble than to inflict the judgments which their murmurings provoked. Our text alludes to one of the interpositions of God on behalf of his people, Num. 20:11.

"And that rock was Christ." It was a lively type of Christ, representing to us the spiritual blessings which flow from him.

I. Our Lord is compared to a rock because it affords a refuge and shelter from the enemy.

The dwelling-place of the Kenites was strong for they put their nest in a rock, Num. 24:21. In 1 Sam. 24, we read of David hiding himself among the rocks in the wilderness of Engedi. In the times of persecution the people of God have frequently hidden themselves in the clefts of the rocks. Thankful we do not need the shelter of the dens and caves of the earth. But we need the shelter of the Spiritual Rock. We have spiritual enemies. Folly of those who do not take refuge in Christ. We need a shelter from the afflictions of time.

II. Rocks afford vantage ground for the conflict with the enemy. In the conflict with sin and Satan and the world Christ is the refuge and defense of his people.

III. Jesus is compared to a rock because he is a firm foundation on which to build our hopes. "Other foundation can no man lay," etc.

Do we cherish the hope of salvation? Let us see that it is a well-grounded hope.

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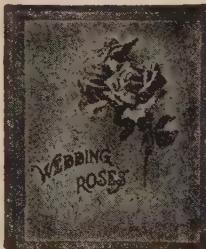
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IV. Our Lord is said to be as "the shadow of a great rock in a weary land." What the burning heat of the sun is to the pilgrim in the East, the cares and anxieties of this mortal life sometimes are to believers. But a delightful shade is provided for the weary.

THE CHALLENGE TO STRENGTH

"I have written unto you, young men, because ye are strong." 1 John 2:14.

The world is carried forward by the strength of youth. Strength has its attendant challenge—its responsibility.

Some kinds of strength peculiar to youth:

I. The strength of the forward-look. Youth looks ahead, not backward. Youth is dawn. It is tiptoe upon a hill-top. Youth feels the challenge of what is to be.

II. The strength of clear vision. The eyes of youth are undimmed. The eyes of youth have a way of seeing through camouflage.

III. The strength of undaunted courage. Youth knows no fear because it has never known defeat. Its armor is spotless and untried.

IV. The strength of unflinching truth. Youth is dominated by an insatiable longing to know the truth. Youth is not satisfied with make-shifts.

V. The strength of pure love. The love of youth is open, free, joyous. The love of youth is unassuming.

VI. The strength of radiant beauty. Youth is passionately fond of beauty. Youth is found of beauty in the physical world and in the unseen world of thought and spirit as well.

The challenge to us is how we may give best expression to these things through our physical, mental, social and religious life.—Rev. M. Guy Van Buskirk, Oneida, Illinois.

THE RACE OF LIFE

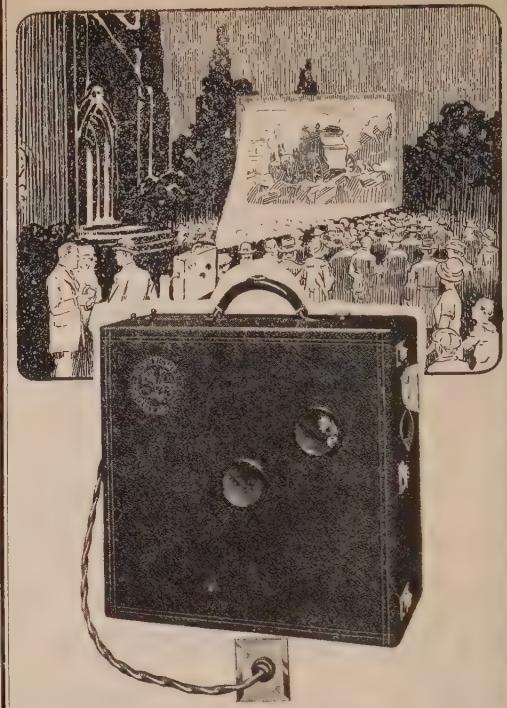
"So run that ye may obtain." 1 Cor. 9:24.

Paul was an ardent follower of the games of his day. He loved athletics and pure physical strength. He refers to the games many times in his messages and draws some very keen lessons from them. In the text he is using the games as illustrating the way in which the Christian life should be lived.

I. Several requisites necessary to the running of a race. 1. Physical development. 2. Discipline. 3. Training. 4. Confidence. 5. Endurance. 6. Determination.

II. All these necessary to running the race of life: 1. One must know the way. 2. He must know God. 3. The life must be developed. 4. Discipline, training, confidence, endurance, determination are all vital factors. 5. Vigorous and persevering diligence.

III. The goal. 1. The honor of the race. 2. The glory of the victory. 3. Or that we may be winners for the sake of others.—Rev. M. Guy Van Buskirk, Oneida, Illinois.



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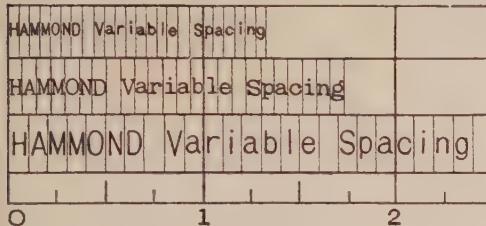
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Rev. Everson R. MacKinney, pastor of the First Baptist Church of Eau Claire, Wisconsin, writes:

"Dear Expositor:

I thought I would send you the plan we have for vacation here in Eau Claire. The First Baptist Church and the Lake Street Methodist Church are three blocks apart. We have the following plan for July and August. In July the Methodist minister takes his vacation and the Baptist minister preaches in his own church Sunday mornings, and in the Methodist Sunday evenings. The union prayer meeting is held in the Baptist Church. In August the Baptist minister takes his vacation and the Methodist minister takes charge of the two congregations, reversing the order of services, holding the prayer meetings and the morning services in the Methodist and the evening services in the Baptist Church. The Sunday Schools if they do not have vacation are held at the usual time. The loose collections go to the church in which the services are held, the envelopes being handed to the treasury indicated on them. This is the best plan I have ever known for two churches in vacation season. The churches in this way are kept open all summer, and the two congregations become better acquainted with themselves and the ministers.

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Important Recent Books

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Correspondence with our readers continues to reveal that they are alert to the value of reading the best books, and that they are thus fitting themselves to speak acceptably and with power to their people. While you try to keep in touch with some of the best new books, may I suggest that you do not overlook the fact that some of the older books have still a vital message? For example, I came across recently three published some years ago by Revell, New York, that are of unusual worth, viz.: "Christ and Science," by Prof. Francis Henry Smith, "The Christian Conception of God," by Walter F. Adeney, D. D., and "The Historic Christ in the Faith of Today," by W. A. Grist.

Write me at any time if you wish information about some particular book, or if you wish suggestions as to helpful books for the preparation of courses of sermons on any topics you have in mind. Please address, Rev. I. J. Swanson, 270 S. Chestnut St., Ravenna, Ohio, enclosing stamp for reply.

The Book of Genesis, by H. C. O. Lanchester, M. A. 97 pp. Macmillan, New York. This little book, intended for use in schools, treats of the authorship and composition of Genesis as viewed from the standpoint of modern critical scholarship. It discusses the value of Genesis, its conception of God, and of the faith of Abraham; and includes the text of the first twenty-four chapters, with explanatory notes.

The Prophetic Consciousness, by M. D. R. Willink, S. Th. 119 pp. Macmillan, New York. A study of both the Old and New Testaments in order to discover their teaching as to how "the word of the Lord" came to the prophets. These experiences of the prophets are then compared with similar authenticated experiences, both mediaeval and modern, including those of missionaries and other religious leaders of our day. The author reaches the conclusion that they are similar in character, and that revelation has been continuous throughout the last two thousand years. However, while no Christian will doubt these extra-Biblical accounts of Divine guidance and the communication of his will directly, they will maintain, we think, that such experiences do not confer upon their recipients any authority to teach that any revelation is of Divine authority for the world save that contained in Holy Scripture.

Jeremiah, The Book, The Man, The Prophet, by George Adam Smith, D. D. 394 pp. Doran, New York. The author's "Historical Geography of the Holy Land" and his "Isaiah," in two volumes, in "The Expositor's Bible," are regarded by Bible students generally as valuable and standard books. This new book on Jeremiah puts ministers under fresh obligation to Dr. Smith. It paints, from life, a picture of Jeremiah,—the man and the prophet; it interprets his messages in the light of their historical setting; and points out the principles, valid for every age, which underlie his teachings. These are, by the way, of startling applicability to our own distracted age. One of the valuable features of the book is the reproduction, as far as can be done into English, of the various metrical forms of Jeremiah's poetical oracles. Dr. Smith's "Jeremiah" will become as standard, we believe, as his "Isaiah."

Prophets of Yesterday and Their Message for Today, by John Kelman, D. D. 190 pp. Harvard University Press, Cambridge, Mass. The prophets

of yesterday whose messages Dr. Kelman brings to us, for the guidance and inspiration of today, are Carlyle, Arnold, and Browning. In his introductory lecture, Dr. Kelman analyses and finely interprets the spiritual ideals of Hebraism and Hellenism—ideals which color, more or less, the messages of these three prophets of yesterday. He then unfolds the great truths through which they inspired their own day—truths which are valid and needed for our times, as well. No one can read these lectures, with their keen analysis of the messages of Carlyle, Arnold, and Browning, and illustrated by Dr. Kelman's wide reading and insight into life's deepest meanings, without an enrichment of mind and soul.

The Unique Historical Value of the Book of Jonah, by W. C. Stevens. 88 pp. Revell, New York. This book is written from a very conservative point of view. Its special value lies in its exposition of the wonderful spiritual lessons of the book of Jonah,—the universal personal presence and government of God in history, the unfailing compassion of God toward all his creatures, the relation of Israel under Christ to Gentile nations, and the identification of the Son of God as the arbiter of all human history.

The Last Journey of Jesus to Jerusalem, by William Healey Cadman, B. Litt. 159 pp. Oxford University Press, American Branch, New York. An inquiry into the motive and aims of Jesus in making his last journey to Jerusalem, as viewed in the light of the Synoptical Gospels. The author's conclusion is, that "Jesus did not go to the city as a suffering Messiah," but "anticipated that his death would be that of a martyr, drawing many to repentance, and thus to inclusion in the Kingdom of God." (We do not share this writer's conclusions.)

Can We Find God? The New Mysticism, by Arthur B. Patten. 237 pp. Doran, New York. Many will find in this book the key to a vital and satisfying religious experience. Mr. Patten unfolds with clearness and intense interest the mystical experience of God as he works in our own personalities, in the interaction of the conscious and the sub-conscious mind, in the interplay of intuition and initiative; in the presence and power of the Holy Spirit; in prayer; in duty; in conscience; in the Bible; in democracy; and supremely, in Jesus Christ, the Master Mystic. "If mysticism is the life of God in the soul of man, and the soul of man in the life of God, then Christ is its last word of reality," the author tells us. A book with a needed and vital message, stated in a fresh and original way.

What Is Mysticism? by Rev. Charles M. Addison, D. D. 54 pp. Macmillan, New York. This striking and convincing essay may be summarized in this way: Fundamentally, mysticism is a conscious experience of union with God,—an experience not for the few alone, but open and accessible to all who seek it in religious, especially Christian, ways. It is "a practical way of life," "a development of a faculty we all possess."

The Reason In Faith, by Ralph Tyler Flewelling, Professor of Philosophy in the University of Southern California. 250 pp. The Abingdon Press, New York. Students of philosophy are familiar with the work of Prof. Flewelling as one of the leading exponents of Personalism. He is a keen and able thinker. His faith in personality as the key to reality gives both point and power to his

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Seven Questions in Dispute, by William Jennings Bryan. 158 pp. Revell, New York. Multitudes will read with approval this powerful defense of the doctrines of the Old Theology, coming as it does from one of the most prominent Christian leaders and orators of our day. The seven questions he discusses are: The Inspiration of the Bible, The Deity of Christ, The Virgin Birth, The Blood Atonement, The Bodily Resurrection of Christ, The Miracles of Our Lord, and The Origin of Man.

Twelve Great Questions About Christ, by Clarence E. Macartney, D. D. 221 pp. Revell, New York. Another defence of the Old Theology,—in this case by a prominent minister who is a leader of the Christian forces opposed to liberalism as the negation of the creed of historic Christianity. Dr. Macartney's defence of conservative beliefs is able and scholarly. The twelve questions he answers are: Was Christ born of the Virgin? Did Christ fulfill prophecy? Was Christ an original teacher? Did Christ work miracles? Was Christ the Son of God? Did Christ die for our sins? Did Christ rise from the dead? Did Christ ascend into heaven? Will Christ come again? Jesus and Paul—Do they differ? Will another Jesus do? and, Have new foes risen against Christ?

Put Forth by the Moon, by Rev. Hubert L. Simpson, D. D. 255 pp. Doran, New York. We have here the same fresh and unconventional setting forth of religion which characterized the author's previous volume of sermons, entitled "The Intention of his Soul." These sermons have also the same distinction of style, the same gripping earnestness of appeal, and the same authentic note of spiritual reality. His sermon titles are striking—such as, for example, Putting a God to Bed, Unexpected Finds, A Moonlight Sonata, Mice and Men, When Wonder Wakes, etc.

The Shout of the King, by Rev. Ernest Raymond. 176 pp. Doran, New York. Twenty vivid, vital sermons and addresses, picturesque in phrase, somewhat colloquial in style, and burning in earnestness and zeal, by the well-known author of "Tell England."

Cyclopedia of Commencement Sermons and Baccalaureate Addresses, by Rev. G. B. F. Hallcock, D. D., editor of *The Expositor*. 323 pp. F. M. Barton Co., Publishers, Cleveland, O. Every preacher who is called upon to deliver Commencement sermons and Baccalaureate addresses will find it profitable to consult this book. It is filled with fruitful suggestions, and is a storehouse of just the sort of material a preacher needs for such occasions. Its one hundred and twelve sermons and addresses are well selected, and contain choice material out of which one may build practical and inspiring talks to graduates. Here we have fitting themes, telling points, counsel and incentives for purposeful living,—just what graduates need and will enjoy, as well as profit from hearing, and will

treasure up in their memories. A valuable section of the book is part two, containing a fine selection of pertinent and pointed commencement illustrations.

Children's Story-Sermons, by Hugh T. Kerr, D. D. 220 pp. Revell, New York. Dr. Kerr preached these eighty-two story-sermons to the boys and girls of his own church, the Fullerton Ave. Presbyterian church, Chicago. So well liked were they that Dr. Kerr was urged to publish them. We are glad he did, for they are fine examples of what children's sermons ought to be,—interesting, simple, direct, and their teaching clinched by Scripture. Ministers, Sunday School teachers, and parents will find this book helpful and suggestive for training children how to put religion into every day life.

The Boy's Book of Verse, by Helen Dean Fish. 406 pp. Stokes, New York. One hundred and fifty poems, representing in all ninety-two of the best poets of all time from Homer to Kipling, and including such modern poets as Noyes, Masefield, Rupert Brooke, as well as Kipling. The book has four sections: Outdoor Poems, Poems of Peace and War, Story Poems, and Songs of Life. These poems ought to appeal to every normal boy between twelve and eighteen years of age. Ministers will find much quotable poetry in this volume for illustrating talks to boys.

Training in Literary Appreciation, by F. H. Pritchard. 237 pp. Crowell, New York. Ministers are often asked for their opinion of the value of certain books. No doubt, they give a sound judgment as to the value of the contents of such books, particularly as to their moral or spiritual value; but they do not always feel qualified to offer an opinion on their literary form or value. If you have difficulty at that point, this is the book to read and master: it tells one how to analyze both poetry and prose, and how to recognize and appreciate the qualities which make good literature.

Famous American Authors, by Sarah K. Bolton. Revised and enlarged edition, with 16 portraits. 325 pp. Crowell, New York. Sketches of 21 famous American authors,—Irving, Cooper, Bryant, Prescott, Bancroft, Emerson, Hawthorne, Longfellow, Whittier, Poe, Holmes, Stowe, Motley, Thoreau, Lowell, Whitman, Parkman, Mark Twain, Howells, Aldrich, Burroughs. These sketches emphasize the human interest side of the authors. Mrs. Bolton knew personally a number of them, and writes entertainingly and informingly about them all. She gives critical estimates of their writings as a whole, and illustrates her opinions of their respective value by giving quotations from each author she discusses.

Essentials of Speech, by John R. Pelsma, State Teachers' College, Pittsburg, Kansas. 326 pp. Crowell, New York. The veteran preacher, as well as the beginner, will find this a valuable and practical manual on oral reading and public speaking. With its use, one ought to be able to overcome faults of enunciation and pronunciation, tone placing and the like, and to cultivate a pleasant, melodious and impressive voice. The chapters on public speaking treat of its essential elements: the audience, the speaker, forms of public addresses, and their preparation and delivery.

The Epic of Earth, by William L. Stidger, D. D. 233 pp. Illustrated by photographs. The Abingdon Press, New York. This latest volume from the fertile mind and heart of Dr. Stidger expands, in a series of delightful sermon-essays, various Biblical references to natural phenomena associated with the earth, and shows how rich they are in

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Beauty in Religion, 155 pp. **The Friendship of God**, 138 pp. Both by A. Maude Royden. Putnam, New York. The author is the leading woman preacher of the English speaking world. Her recent American tour made multitudes of our people her admiring friends. These two volumes of sermons exhibit her intellectual courage, her simplicity and clearness of style, and her contagious faith. The first named works out a sentiment found in the Book of Wisdom that "God is the first Author of beauty." Its four sermons on "The Poetry of Christ" are particularly beautiful. In the second volume she expounds the laws of life—natural and spiritual—which, when obeyed, lead to friendship with God. Her lecture on Darwin in this book seeks to show that his unfolding of natural law leads to our understanding of the sublime constancy of spiritual law.

Anglican Church Principles, by F. J. Foakes Jackson, 232 pp. Macmillan, New York. This book while written primarily for Episcopalian is of almost, if not quite, as much interest to non-Episcopalians. It tells the great story of the Anglican church, from the days when it unified isolated tribes into the English people down to its great place in the world of today. At the Reformation it retained its identity as a branch of the universal church, while it asserted the Protestant principle of the supreme authority of the Scriptures in matters of doctrine and practice. The author does full justice to the Separatists, Puritans and Wesleyans, who left the Anglican church because of abuses of authority, and lack of spiritual earnestness in the church of their day. He gives a survey of the Oxford movement, and of ritualistic movements within the Anglican church today. He tells of the expansion of his church within the last one hundred years. This notable book in short narrates and interprets the splendid history of the Anglican church, and in doing this renders a service to non-Episcopalians as well as Anglicans.

Unity and the Gospel, The World Evangelical Alliance Lectures, 1923. A Symposium. 293 pp. Doran, New York. Addresses given and papers read at the United Evangelical Congress held at the Church House, Westminster, 1923. Representatives of the Church of England, the Church of Scotland, and the Evangelical Free Churches of England, both laymen and clergymen, took part in the Congress. The spirit of the Congress, while tolerant, was soundly evangelical. The addresses dealt with The Gospel, Historical and Revealed; Its Answer to the World's Unrest; The Gospel in the Crucible; The Menace to the Gospel from Modernist, Romanist and Sectarian errors; Christian Unity and the World's Evangelization. They are able and timely, and strengthen evangelicalism.

The Ideals of Asceticism, by O. Hardman, M. A. 232 pp. Macmillan, New York. If you are inclined to think that asceticism never had any value at any time for the Christian life, and that it has no needed place in modern Christian life and service, read this book: it may not change your opinion entirely, but it will certainly modify it. The author holds that cross-bearing is required of

citizens in Christ's kingdom; that asceticism's disciplinary ideal is righteousness; and that it has social values in its insistence upon self-denying service for the common good. While we cannot accept every position maintained by the author, we gladly confess that there is moral and spiritual tonic in his book.

Epochs in Buddhist History, by Kenneth J. Saunders. 243 pp. Illus. University of Chicago Press, Chicago. The author spent twelve years in the study of Buddhism, visiting and talking with Buddhist monks, from Ceylon to Japan. He gives a comprehensive and interesting account of the development of Buddhist life and thought, through their various historical epochs, and finds much that resembles Christian doctrines in their teaching. He hopes this book may become a sort of bridge over which both Buddhists and Christians may pass to mutual better understanding. He finds, among other things, that Gotama popularized the great keynotes of our modern scientific thinking,—causality and the unity of the universe; that he had a conviction of a moral purpose governing the universe; and that he anticipated modern psychological theories. No doubt there are sublime and beautiful things in Buddhism, and we are glad Mr. Saunders tells us about them; but as the stars pale before the rising sun, so Buddhism pales before "the Light which lighteth every man coming into the world."

Buddhism and Buddhists in China, by Lewis Hodous, D. D. 84 pp. Macmillan, New York. Like the preceding volume, this one is of especial interest and value to students of comparative religion, especially missionaries to Buddhist lands. Dr. Hodous spent sixteen years as a missionary in China, and knows the religious point of view of the educated and the uneducated Buddhist. While he does full justice to the good in Buddhism, he holds that "Christianity gives a nobler conception of God, a stronger sense of sinfulness and need, and a truer idea of the full meaning of incarnation and revelation."

The Revelation of God in Nature, A Discussion between Rev. C. J. Shebbeare, M. A. and Joseph McCabe. 210 pp. Putnam, New York. A candid, good-tempered, keen and able discussion between a Christian and an agnostic (Mr. McCabe), on the question whether or not evidences of reason or design, of a personal God, can be found in Nature. It is an absorbing debate, in which one gets a clear idea of the opposing viewpoints. Mr. Shebbeare, we believe, proves the soundness of the Christian contention in the matter, and does it in a fine spirit, as well as with competent scholarship.

Where Evolution and Religion Meet, by John M. Coulter and Merle C. Coulter, both Professors in Chicago University. 105 pp. Macmillan, New York. A statement in brief compass of the evolutionary hypothesis, from the view point of modern science. This does a genuine service both to those who accept and those who reject evolution: they are enabled to know at least what they are discussing. As to the relation between science and religion, the authors say, "The reason why so many scientific men believe in Christianity is that they find it to be thoroughly scientific." They add, "The most effective ideal for the religious impulse is love stimulating service. This is the ideal of the Christian religion . . . it is the final religion."

The Life of the Ancient East, by James Baikie. 463 pp. Illus. Macmillan, New York. Dr. Baikie not only gives us a fascinating account of important archeological discoveries, but interprets these finds, and makes them yield their significance in

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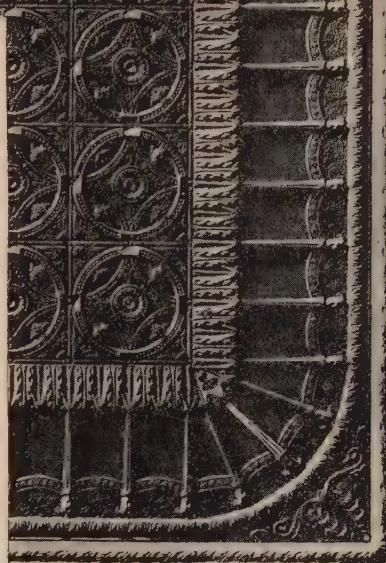
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Church Music, What a Minister Should Know About It, by Edmund S. Lorenz. 466 pp. Revell, New York. This book lives up to its title. It is written by an expert and covers everything a minister should know about church music: its history, its psychology, the philosophy of musical sounds; hymn tunes, Sunday School music, the Gospel Song, Oratorios and cantatas; and the pipe organ. It is a valuable, we had almost said an indispensable, book for the minister who wishes to be informed on the subject.

PARABLES OF SAFED THE SAGE

THE PARABLE OF ASSISTING THE BURGLARS

It hath been the custom in our home that the Children should put on their Nighties and kneel down at the knees of Keturah and say their Prayers before they went to bed. And this I did also at my mother's knees, and likewise did Keturah at the knees of her mother.

And our children said each of them, Now I lay me, which is a Poem that some silly folk think is unsuited to Modern Children. But if they will bring up any better Children on their milk-and-water stuff than were brought up on Now I lay me, I shall be glad. But after they had said Now I lay me, each one of our five children would say a Prayer of his Own. And they prayed each one after his or her own heart. And there are few finer memories to me and Keturah than our Five Children in their nighties all offering their Evening Prayers. And however much their prayers were unlike those of Grown Folk, Keturah reproved them not. For those folk are wrong who would say unto children, Unless ye become as Stupid and Commonplace as Grown Folk ye shall not enter into the Kingdom of Heaven; for the dear Lord Jesus said it just the other way around.

Now there was one of our sons who was always finding Lame Dogs and bringing them home, and he prayed ever for the Birdies that get Hurted and for the Dogs that go lame and have none to help them, and for all men and women and children who suffer.

But now and then as he prayed, he remembered that many of the folk who suffer, bring their suffering upon themselves by their own folly and sin. And with them in mind, he would end his prayer, saying, And I can't help the Burglars, and Amen.

The years have come and gone, and I have looked out over the world, and have often

found relief in the same Disclaimer of Responsibility. And I say, O Lord, thy judgments are true and righteous altogether, but there is much in this world that is Mighty Perplexing. Sin and Folly account for most of the pain in this world, but not all; and if Thou, Lord, shouldest mark iniquity, who should stand in thy sight? I have been Praying and Boosting and Uplifting and Reforming for a Good Long Time, and the job seemeth as big as ever. Lord, there cometh a point where I am not able to Assume Responsibility for all that happeneth in this Mixed-up World. Still do I pray for the needy and the sorrowing and the sinful. Still do I count a part of mine own interest in life all that hath human interest. But, Lord, this Proposition is a Little Too Big for me, and now and then I feel as Doctor Martin Luther felt when he spake unto the Sainted Philip Melanchthon, saying, Philip, for this day we will leave the Governance of the Universe with God, and thou and I will Go Fishing. And I think of the sins and sorrows of human life, and say, Lord, I will bear on my sympathies all that one Human Heart can stand up under, and continue the March Around Jericho, but I can't help the Burglars, and Amen.

At Suk-el-gharb, Syria, is a Boys' School of which Rev. George H. Scherer is the principal. Mr. Scherer devotes half of his time to Sunday school work in Syria and Palestine and is the special representative of the World's Sunday School Association. He writes: "We have just dedicated a room as a chapel, and, on Dedication Week appealed to the boys to dedicate themselves to God and to service. Eighteen boys responded. Every Sunday afternoon they go out into five villages nearby, two by two, as the disciples of Jesus of old went out a few miles south of us, to conduct Sunday Schools among the children. They are doing everything themselves, going into the village and making arrangements for the meeting place and getting the children to attend. I hope that through the Surplus Material Department you will be able to secure for our use a great many colored Sunday School picture cards and some of the large picture rolls. You can readily see what it would mean to the children if our boys were able to distribute cards each Sunday. We have no cards representing Bible scenes, but a Sunday School class in Minnesota sent us several hundred picture post cards with a piece of blank paper pasted on the address side. Our High School boys are writing the Golden Text each Sunday on these cards and distributing them to the children. But we need the regular Sunday School cards no matter for what date they were originally intended."

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Prayer is not confined to forms of worship, nor necessarily to the bended knee. We may pray as we walk; we may pray with open eyes, facing some difficult situation, or with eyes reverently closed while in a place of worship. David prayed as he ran to meet Goliath just as much as Samuel prayed in the still watches of the night.

The world's estimate of prayer value does not take into account the wisdom of the Divine Mind, or his right to answer many of our petitions negatively. Prayer that does not bring that which is requested is usually considered worthless. Neither is the necessity for patience appreciated. Restless and eager for an immediate reply, the petitioner who has the world's idea of prayer concludes that his prayer is without value if he has to wait.—*John Timothy Stone.*

* * *

I. KEEPING OURSELVES IN THE LOVE OF GOD

Jude 21.

In order to keep ourselves in a loving attitude towards God there are some things to be avoided and some things actively to be done.

I. Things to be avoided.

Avoid the indulgence of a worldly spirit. We have read of a boy who tied his horse to his arm. The horse ran away and the boy was much injured. We must hold the world so loosely that it can never drag us with it.

Never parley with temptation. Temptation is an enemy outside the castle gate seeking by persuasion to gain an entrance, but when once we let it in we will find it a Trojan horse full of armed men to overcome us.

Never compromise with sin. Never say, "I will choose the least of two evils." Choose neither. Because it was cold the camel asked the Arab to let him put his head into the door of his tent. There being no hindrance he got in with his fore feet. Then with his whole body. "Hold," said the Arab, "there is not room enough for two." "Then," said the camel, "you had better get out." That is the way it always ends. Compromises with sin are always dangerous.

II. Things to be done.

Religion is not a series of "don'ts." We cannot pump darkness out of a room. It cannot be baled out. Open the windows and let in the light! So we cannot force evil out of the soul except by letting God in. What are some of the things that let in light to the soul? (1) Prayer. (2) Study of the Bible. (3) Meditation. (4) Association with Christian companions. (5) The preserving of a tender conscience. (6) The engaging humbly and heartily in every form of Christian service. If we would keep ourselves in the love of God, we must cultivate the graces and imitate him in deeds of mercy and loving kindness.

* * *

II. MOUNTAIN-TOP VISIONS

Mark 9:2-10.

We are told in this account that Christ took Peter, James and John up into a mountain and

was "transfigured" before them. His raiment became shining, exceeding white as snow. Luke says "glistening" white. Moses and Elias appeared talking with him. Their conversation was upon the high theme of his death, resurrection and mission in the world. The disciples were awe-struck, but blessed, and said, "Master, it is good for us to be here; and let us make three tabernacles, one for thee, one for Moses and one for Elias." This was to them a time of spiritual exaltation. They were upon a mount of privilege. "It is good for us to be here."

We have times of exalted experience, and mountain-top visions. We have times when ideals are presented to us of high possibilities in life, holy living and noble achieving.

I. Notice first, the use we may make of our visions. God took Moses upon a mountain and showed him the models and patterns for the tabernacle and its vessels. He then charged him, "See that thou make it in all things according to the pattern shown thee in the mount." Sometimes you open your Bible and read with strong spiritual aspirations such sentences as these: "Blessed are the pure in heart," "Blessed are the meek," "Blessed are the tender-hearted, forgiving one another," "Thou shalt love the Lord thy God with all thy heart, etc. Do you not see that God has been showing you patterns for your life? And he bids you make it—all things in your life and character, dispositions, temper, affections, motives—like the pattern shown to you in the mount.

Try to make your life like your best dream. Raphael was once asked how he painted his wonderful pictures. He answered "I dream dreams and I see visions, and then I paint my dreams and my visions." Many of us have beautiful dreams and visions, but the trouble is we do not paint them anywhere. Work your dreams and visions into life.

II. But you ask, How? Where? We answer. Down in the valley of every-day life. The disciples might well say, "It is good for us to be here" and wish to stay, but earnest work was awaiting them at the mountain's base. An only son possessed by an evil spirit was to be delivered. On the mountain-top many of us might be inclined to say as we sometimes sing,

"My soul would ever stay
In such a frame as this,
And sit and sing itself away
To everlasting bliss."

Yes, it may seem "good for us," but what of the world of woe and toil and tears down below? We must not stay. Stern work awaits to be done before we can live with Moses and Elias and the heavenly hosts. Go back down the mountain and your work. That is the only way to retain the blessing.

There is a legend of a recluse who prayed that he might see Jesus in person. The vision came. His room was filled with a wondrous presence. He fell on his knees. That instant the clock in the tower tolled for noon. It was the hour he should go to feed the hungry paupers, as usual, at the gate. What should he do? He arose and went. He did his duty. Then doubting lest he had grieved the Spirit and almost wondering if he ever could dare to pray again he returned. What was he

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joy to find the great Light awaiting him. Instantly there came a voice saying: "If you had remained I would have gone, but since you went to duty I awaited your return." So our visions of rapture are not to take us from duty, but, instead, to fit us for duty, and give us rejoicing while doing it. We may all have the privilege of carrying our mountain-top visions with us into our work. You turn your eyes up to the sun; you then look down to earth again, and everywhere you see the sun amidst the objects about you. So we may carry the visions of heaven with us and see God in the midst of daily toil.

This vision fortified the disciples against doubt. It told them that Christ was indeed the Messiah. Their confidence was to have a hard test in the days of Christ's coming passion. But their faith was fixed by this vision. So our visions are intended to fortify us.

They were also moved to better obedience. A voice came out of the cloud saying, "This is my beloved Son; hear him." So should our visions bring in us all a more obedient spirit.

And by the vision new enthusiasm was aroused. So every mountain-top privilege should serve to kindle anew earnest enlistment in the cause of Christ.

* * *

III. OUR UNSEEN LORD

"Whom having not seen ye love." 1 Pet. 1:8.

The Christian life springs out of a personal faith in and love for the unseen Christ. The apostle who wrote this sentence describes a state of mind and heart existing among the scattered Christians throughout Asia Minor. Although he had himself seen the Saviour of whom he spoke, he affirms indirectly that sight of Jesus was not necessary either to faith or love. They had never seen him, and yet they loved him and rejoiced in him with a "joy unspeakable and full of glory." He undoubtedly had in mind our Lord's saying to Thomas, which he also heard: "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, yet have believed." These scattered Christians were in the line of that blessing pronounced upon them beforehand by the risen Lord.

I. The nature of this love.

It is, as we have said, a personal attachment to our unseen Lord. It is not the accepting of Christianity as a system. It is not enough that we believe the record concerning Christ. It is not enough that we are members of his church. The real question is, How do we stand related to Christ? Do we love him? Is he dear to us? Does he become Husband, Brother, Friend? We ought to be able to say, "We love him because he first loved us." We ought to be able to join with Paul, who exclaimed: "Who loved me and gave himself for me!"

"But," says some one, "can we love an unseen Christ?" There are some who think such love impossible. They say it is unreasonable to expect us to love a person we have never seen. But this is a mistake. Even among human friends such love exists. We know of a Brooklyn lady who has for years been in correspondence with a young Japanese girl, and both, though separated by thousands of miles, and though they never saw each other in this world, have, through their letters become acquainted and formed a very warm attachment for each other. This has come about entirely by correspondence. No one but would be impressed by the natural, spontaneous and unstudied expression of this attachment on the part of the Japanese girl; showing unmistakably that

her letters come from her heart and that she has a sincere and deep affection for her unseen friend in this country. Here we have a beautiful example of affection toward an unseen human friend. If we can believe in the existence of an earthly friend and that that friend is worthy of tender and grateful affection, as we certainly can, where is the difficulty in believing in the existence of our heavenly Friend who is Christ the Lord, who once bore our sins in his own body on the tree and loves us with an everlasting love?

We know of an officer in one of our churches who corresponded with a young colored girl in a Southern school, and became as interested in her and as warmly attached as he doubtless would have been had he met her face to face. The love of the blind is a strong love, though all their friends are unseen. It is an added delight to think of our religion as a personal love for the unseen Saviour.

II. What are some of the signs of this love?

One of the earliest is a deed of solemn dedication. First somewhere in private, in the presence of God alone, these vows are made. It is something personal and private which has to do only with God and one's self. But very soon there follows a public dedication. The order is first to accept God and then to avow God. Joseph of Arimathea was not long "a disciple secretly." Like with him, so with us; soon a time of testing must come, and when the time comes we must openly confess Christ as our Lord.

Another sign is carefulness not to offend or grieve him. This same is a sign of earthly love. We must have reason to question our love for a friend if we are not watchful lest we wound him. We may well question our love for Christ if we carelessly grieve him.

A further sign is a glad and willing obedience to his commandments. If we love we will gladly obey. His commandments will not seem hard to keep.

Another sign is a readiness to defend him against his foes. Loyalty leads us to stand up for a human friend when he is unkindly assailed. Loyalty to Christ will make us strong in defence of him and his honor.

Still another sign is a constant desire to promote his cause. We must test ourselves by this, though there are many other ways of showing love.

* * *

IV. CLINGING TO THE FAITH

"Cast not away, therefore, your confidence, which hath great recompence of reward." Heb. 10:35.

These Christians were exposed to the severest persecutions and the most insidious seductions. They were therefore exhorted to cling to Christ. We, too, need this caution and exhortation.

I. Our danger. It is both from within and from without. It is from within, where an evil and unbelieving heart needs to be most strenuously watched lest it cause us to waver. It is also from without, where the influence of the world is liable to undermine faith and cause us to apostatize.

Cast not away your confidence because your work for God has not seemed to produce results. "Your labor is not in vain in the Lord."

Cast not away your confidence because your work has not seemed to be appreciated. It were well if we would all show more appreciation of one another's work; but if no word of appreciation reaches us, let us not on that account cast away our confidence in Christ, desert the Church he loves and cease doing duty.

Cast not away your confidence because while you are faithful to Christ you have trouble.

Cast not away your confidence because of the

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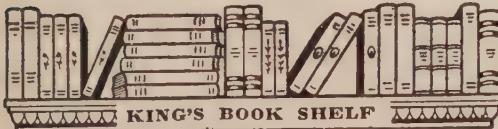
II. Our security.

It is found in perseverance. Don't let go your hold. Hold on. Hold fast. Hold out. Persevere to the end. "He that endureth unto the end shall be saved."

Security is found also in frequent confession. Inward faith and outward confession are both important if we would retain our Christian confidence abiding and strong. The Hebrew Christians in the time of persecution were required to confess as well as to believe.

It is promoted also by cultivating our graces. Here as everywhere, the grace is a gift, but it must be cultivated. The soldier must cultivate courage. He must determine to be brave. So must we look constantly to Christ, who is our strength.

III. Our reward. "Which hath great recompense of reward." That means all that heaven means. It is infinite. It is inconceivable, inexhaustible, unending.



Out of Doors in Florida, Charles Torrey Simpson, E. B. Douglas Co., Miami, Florida, \$3.50. These 450 pages, with 62 illustrations, contain the adventures of a naturalist, together with essays on the wild life and the geology of the state. The author has lived in Florida many years and is a recognized scientist of eminence. The book is of general interest because so many thousands of people are becoming interested in this state.

Mysticism of East and West, William L. Hare, Harcourt Brace & Co., N. Y. Here is a book of 20 chapters filled with information about "Religion and the Soul," "The Age of Perfect Virtue," "Chinese Egoism," "The Origin of Evil," and many phases of Buddhism. "Sokratis," "Neo-Platonism," "Mysticism between the Testaments," "The Eucharist," and "The Ethic and Psychology of Forgiveness." The book is a mine of interesting information about the soul and the soul's experiences.

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Days of Delusion, Clare E. Sears, Houghton Mifflin Co., Boston, Mass., \$3.00. This book is a vivid account of a most extraordinary period of spiritual upheaval in American history, especially dealing with William Miller, a story of his prediction of the coming of the end of the world. The book has 33 illustrations and large clear type in its 264 pages.

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Religious Review of Reviews

I was talking the other day with a *laudator temporis acti*, who could find nothing good in the present time, what with high prices, adulterated goods, bad manners, and all the other evils of the Twentieth Century. Then, when I got home, I found this squib in a daily paper. I resolved to reprint it here for the benefit of any others like-minded. It all depends on how you put things:

The Good Old Days

"Today it is a poor egg that doesn't bring a nickel, and butter is worth 70 cents the pound. The old-timer looks back over the years. He sighs for the good old times. Eggs were 10 cents a dozen and butter 20 cents a pound.

"But does he really want 'the good old times'? Let's see.

"In those days people had parlors and didn't use 'em. Now they have living rooms and wear 'em almost out.

"They lighted their homes with kerosene 'hanging' lamps.

"Fellows took their girls out 'buggy-riding' and knew nothing about the joy of a fleet motor-car.

"Men were paid a dollar a day on the section, and the other day laborer, just a little above him, was paid ten dollars a week.

"When a person had weak lungs, they began to select a nice green spot in the 'marble orchard' for him, and if your appendix got tangled up, they said you had inflammation of the bowels and they buried you deep.

"And women wore bustles and long, germy skirts, and had limbs instead of legs.

"Houses were heated by stoves of one kind or another. And of bath tubs and other toilet facilities there were none.

"Yes, those were not the good old days. Let 'em keep their 10 cent eggs and their 20 cent butter. Living in 1920 is worth more than it costs, even if it costs more than it did."—*Presbyter Ignotus in The Living Church.*

* * *

The *Edinburgh Review* is famous not only for its harsh judgment on Wordsworth's poetry. Its blindness extended to other matters besides poetry. In the early part of last century, as is well known, the working chimney sweeps were little boys. They were sent up naked, and if they showed signs of fear or hesitation, a wisp of burning straw applied to their feet expedited their ascent. It was not exactly work suited for boys of 5 to 11 years of age! Sometimes they died of suffocation. Shaftesbury knew of one 4½ years old who died of a disease known as sweep's cancer.

A bill was introduced into the House of Commons for the purpose of protecting boys from this sort of exploitation. The *Edinburgh Review* was opposed to the measure. It urged the right to throw out the bill because humanity is a modern invention. There are many chimneys in old houses that cannot be swept in any other manner.—*North-western Christian Advocate.*

* * *

Rev. Edward Best, retired minister of the New England Conference of the Methodist Episcopal Church, is believed to be the oldest minister in the world. He was 100 years old last September and has been in the ministry 74 years. He is still

active, attending the daily sessions of his conference, held recently.

* * *

With a sigh of sympathy I reprint the following from the *Washington Christian Advocate*:

The Friendly Waste-Basket

"The fine art of juggling six balls at one time the skill of the circus clown. It is amusing, but distracting also. Come now increasingly the advertiser's appeals, artistic visualizations of myriad corporations, enterprises, programs, campaigns, impending crashes and calamities, cries of the dying, clamant philanthropies in endless procession day by day. Armistice Day, Peace Day, Milk Sunday, Education Day, Family Welfare, Hospital Day, Golden Rule Sunday, etc., etc. Behold the endless concatenation of would-be milkers of the church cow, each with a pail in hand, waiting his turn to milk the beast, whose lean ribs show the failure to keep the supply of beneficence up to the insistent demands of persistent seekers. When can the preacher enjoy the liberty of prophesying for which the fathers strove? The gospel has a hard time in its own pulpit in these days when the Church is known to be a possible source of revenue. The Friendly Waste Basket is the ally of the distracted man at this time of need. Into its capacious mouth we dump the tons of paper and sigh with relief over our emancipation. Unless the guile of the publicity man excel our skill in discernment, we hope to feed the basket and save our souls."

It is a question how far the ordinary requirements of courtesy hold in cases like these. Is one bound to acknowledge every communication of this character, even if he does not respond to the suggestion made? I doubt it. One good man of my acquaintance uses the stamped envelopes (enclosed sometimes, not always) with great delight for his own business communications, as a small recompence for his harassed nerves. Why should "The Committee for the Correction of Pyorrhea among the Ugro-fiinns in the Argentine" feel confident that they are entitled to at least one collection in every church? Why should "The Society for the Distribution of Second-hand Tooth-brushes Among the Deserving Poor" ask for an opportunity to present their cause? Why should the Archdeacon of Khorassan levy a tax upon us for the building of a memorial in his far-distant city to the late Archbishop of the Himalayas? Certain causes make a universal appeal; others are bound upon the general Church as a responsibility in which all share. Has not the time come when the line must be drawn between those and the multitude of doubtless deserving cases which have no shadow of right to ask the Church's official recognition?—*The Living Church.*

(In this, Methodist Episcopal and Protestant Episcopal seem to be in complete agreement.)

* * *

The management of the Hotel Cleveland, Cleveland, Ohio, has caused the following notice to be placed in the lobby and rooms of the hotel: "Any employee who is found to be selling, bartering, giving away, accepting orders for the sale of, or handling liquor in any form, or even advising any guest where he may obtain liquor in any form, will

be instantly discharged and turned over to the federal authorities."

* * *

The American Seamen's Friend Society sends out a most encouraging report in regard to the improvement which it notes among the sailors. Three-quarters of the fifty steamship companies located in New York find that they have far less trouble from liquor than formerly. The fact decreases the labor turnover and means better service from the men. Officers of the American Seamen's Friend Society has noted the same tendency in the Sailors' Home and Institute, New York. In New Orleans the only saloons which seamen can visit now are a considerable distance from the docks and are doing very little business. In Seattle the report is that traffic in liquor among seamen has practically come to an end. In Genoa, Italy, where ten times as many English-speaking seamen land as before the war, excessive drinking among the crews is considerably less in evidence. The steamship companies report that more sailors are signing on their ships for voyage after voyage. Now that the men of the sea are drinking less they return for the next sailing more regularly than they did in the past. According to the steamship companies, the sailors appear to be really anxious to hold their positions. With all the talk of our failure to enforce the law, how good it is to read such a report!—*Christian Work*.

* * *

Rules for Tobacco Smokers

The following rules to forestall the imagined movement for the prohibition of tobacco are said to have been outlined by the *League of American Smokers*:

Don't smoke in a dense crowd.

Don't smoke where smoking is prohibited by law or common understanding.

Don't smoke in a passenger elevator.

Don't smoke in a home where you are a guest unless you are certain your host does not object.

Don't throw lighted cigars or cigarettes away carelessly.

Don't expectorate while smoking in the presence of non-smokers, if at all.

Don't smoke cigars so short that the stubs must be held on a tooth pick.

Don't encourage smoking among growing boys and girls.

Don't try to borrow matches from non-smokers.

Don't smoke in the presence of a woman unless you are certain she does not mind.

* * *

Wind the Clock

When the eight-day clock one morning struck the hour very slowly and faintly, it attracted the attention of its owner, who dropped his book, looked up and listened. "I thought I wound it only two or three days ago," he remarked, "but it certainly sounds as if the striking part of it were pretty nearly run down." Small Donald was interested; he watched, questioned, and remembered.

The next Sunday morning Uncle John was so comfortably and pleasantly occupied with his reading that he was reluctant to lay it aside when his wife inquired whether he intended going to church. "Oh, I—suppose so," he answered slowly and so hesitatingly that Donald eyed him wonderingly.

"Why, that sounds as if the meeting side of you was pretty nearly run down, Uncle John!" he exclaimed. Aunt Grace laughed, while Uncle John flushed and pushed the tempting magazine hastily aside. "Maybe, Donald, maybe," he admitted, "but

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if it is, we'll wind it up again and get a little stronger movement. Neither clocks nor people are of much use when the springs that ought to keep them going are neglected."—Forward.

* * *

What Is Your Price?

Matt. 26:48; 19:17. Rom. 2:21. Mal. 3:8.

Judas, with a Kiss, betrays Christ for \$20.00.

Dick, with a Smile, betrays Christ for a Flirtation.

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Harry, with a Cunning Smirk, betrays him for a Political Job.

Charles, with an Avaricious Spirit, betrays Christ for a Million.

Sam, with a Lustful Look, barters him for an evening's gratification.

Louise, with a Spiteful Tongue, trades him to "get even" with a rival.

Sarah, with an Indifferent Spirit, betrays him for an Easy Time.

Clarence, with a Jealous Heart, abandons him for Commercial Reasons.

William, with a Rebellious Will, forsakes him for Sunday golf.

Alfred, with a Fleshy Appetite, betrays him for Personal Liberty.

Public Servants, with the Spirit of Perjury, betray him for the Saloon Vote.

Don't be too hard on Judas until you have looked in the mirror for a spell. He was bad enough, God knows, but what about Twentieth Century disciples who have acknowledged the irrefutable testimony concerning his resurrection and see the whole world admitting his supremacy, and still deny him his rightful place? *Every man hasn't his price, but many have and exercise their fatal liberty.*—*Gethsemane Evangelical Lutheran Bulletin.*

* * *

We have in our day-school a little boy called Willie Thackeray who, is, apparently, as wicked a young villain as ever lived. Possibly—I don't say "probably," as I remember that he is a boy—Willie would have been a positive angel, but for an unhappy remark his grandfather once made in his presence, which set his little brain working, with the unhappy result I have already reported. Our headmaster discovered that Willie's wickedness is grandfather's fault. Last Friday, when Willie was sent up for the sixth time that week for punishment, "Willie," he said, "this is the sixth time I've had to cane you this week. Why are you so naughty?" "Because," answered Willie, "grandfather says that the good die young, and I'm not going to risk it."

* * *

Studdert Kennedy, "Woodbine Willie" of the war, tells a story about a chameleon. This gentleman's butler became very fond of the chameleon and called it "Billy the Lizard." Once when the gentleman went away on a short holiday he left the chameleon in charge of the butler, and one of the first things he asked when he came back was, "How is 'Billy'?" And the butler looked very troubled and grave. And he explained what had happened. "It was like this. I had some friends in one night and I wanted to show them 'Billy,' and so I brought him out. And I put him on the green tablecloth, and he turned green all right. Then I put him on the red carpet, and he turned red all right. But then some fool put him on a patch-work quilt, and poor old 'Billy' bust!"

Does it occur to you that life for us has become very much like that, so utterly distracted?—*Christian Register.*

Unwise Ministers

There are good ministers who, in their anxiety to make the church better, dwell so much on its imperfections as to give the impression that it is mostly feeble and wrong. How can such preaching reform the church? These are reformers who speak with the same emphasis on the evils they wish to reform, till reform seems hopeless. Men dwell on the faults and imperfections of good men magnifying and emphasizing them, and obscuring the real virtues.

The better way is to know the evil, but to encourage and develop every power that can overcome it. It is to believe that God is mightier than all the powers of evil, and that if we are on his side, working for his ends, that we shall surely succeed. It is for us to see in the mud and slush and chilly winds of March, the signs of the coming spring. It is for us to see in the disorders, and confusions, and revelations of evil, in the warring discordant elements, the signs of an awakening conscience and a new life. Let us say with Jesus, after describing the signs of the times "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—*Peloubet.*

* * *

Religion and Opinion

I will not quarrel with you about opinions. Only see that your heart is right towards God; that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked, and I desire no more.

I am sick of opinions; I am weary to hear them. Give me a solid, substantial religion; give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying himself out in the work of faith, the patience of hope, the labor of love.

Let my soul be with these Christians, wheresoever they are and whatsoever opinion they are of. Whosoever thus doeth the will of my Father in Heaven, the same is my brother and sister.—*John Wesley's Works, Vol. V.*

Whatsoever the generality of people may think, it is certain that opinion is not religion: no, not right opinion; assent to one, or to ten thousand truths. There is a wide difference between them; even right opinion is as distant from religion as the east is from the west. Persons may be quite right in their opinions, and yet have no religion at all; and on the other hand, persons may be truly religious, who hold many wrong opinions.—*Wesley's Sermons, Vol. II.*

I can easily bear with their holding wrong opinions, yes, and superstitious modes of worship; nor would I, on these accounts, scruple still to include them within the pale of the catholic church; neither would I have any objection to receive them, if they desired it, as members of the church of England.—*Wesley's Sermons, Vol. II.*—*California Christian Advocate.*

* * *

The Revolt of Youth in China

A despatch from Peking mentions the fact that Miss Chang Chin-yin, an eighteen-year-old high school girl, recently disputed successfully the right, acknowledged through thousands of generations, of a parent to give his daughter's hand in marriage without her consent.

She inserted an advertisement in a Chinese newspaper stating that she refused to recognize a betrothal agreement made by her parents with the father of young Hsiung Pao-chi. The parents have now resorted to the same means of acknowledg-



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ing their acquiescence in the girl's rebellion and agreeing to cancellation of the contract.

The shattering of customs by the revolt of youth probably troubles the conservative-minded as much in China as it does here. Possibly as far away as China we can see that the revolt of youth, though not necessarily always wise or justified, is not necessarily always bad.—*Congregationalist*.

* * *

Fourteen Reasons Why I Am a Churchman

1. Because I am a CONGREGATIONALIST. From the days of the first and Apostolic Council, the *congregations*, or "the brethren," were represented in all Church works and conferences. The laity should have a due place in Church affairs.

2. Because I am a PRESBYTERIAN. I find the order of *Presbyters* very clearly appointed and referred to both in sacred record and in early and subsequent Church history.

3. Because I am a METHODIST. I believe in *method* in all things; "let all things be done decently and in order"—that is, by a set rule. A Methodist liturgy saves from much harm.

4. Because I am a CATHOLIC. Unless the Church is Catholic, what is it? Catholic means universal, world-wide. We are *Catholic* for every truth of God and *Protestant* against every error of man.

5. Because I am EPISCOPALIAN. "A Church without an *Episcopos*," or Bishop, was unknown in the early days.

6. Because I have HIGH views. I could not belong to a Church which did not think highly.

7. Because I have LOW notions. I am taught to think lowly of myself and the best I can of OTHERS.

8. Because I am a PROTESTANT. Truth protests against error, whether from Rome or Geneva. The Church must be a continual "protest" against heresy and schism from whatever quarter it comes and whatever guise it wears.

9. Because I am an ADVENTIST. We believe in the first and second Coming of the Saviour—though we avoid all pert theorizing about his future advent.

10. Because I am a UNITARIAN. I believe in "one God, Maker of Heaven and earth."

11. Because I am a BAPTIST. If a person prefers "Immersion" the Church says he may have it; if some other form of Baptism, then that.

12. Because I am EVANGELICAL. I love the "Gospel," and more gospel is used in our own service than in any other.

13. Because I believe in REVIVALS. Advent, Christmas, Epiphany, Lent, Easter, Ascension, Whitsuntide, Trinity, and other holy seasons of the Church are meant to "revive the work of the Lord."

14. Because ARCS of truth make up the circle of truth.—*Bulletin of the Church of the Holy Trinity, Covina, Calif.*

* * *

SHREWD COMMENT

After the deaths among Christian Scientists cease to average about one to the person, there will be abundant time to espouse a religion which alleges that disease and death are but errors of the mortal mind.—*Religious Telescope*.

* * *

Why do southern legislatures repeal the law of evolution, which decrees that the ape is our cousin 60,000 degrees removed, but leave the New Testament in force with its hypothesis that men of all colors are brothers?—*John Andrew Holmes*.

* * *

If you want to sow the good seed on paving stones, go to South America, and if you want to sow it on plowed land, go to China!—*John R. Mott*.

* * *

A plant may be born a weed but it need not remain one.

* * *

Two "goods" make a better, two "wrongs" make a worse.

* * *

Note to preachers and choir-masters: Every service is just as long as it seems.

* * *

Necessity is the only real sovereign in the world, the only despot for whom there is no law.

An Announcement

*To the Subscribers,
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* * *

You need not scoff at the Church because it contains so many sinners. If it contained nothing but saints there might be no room for you. The Christian Church was founded for sinners in the first place, and unless you yourself are a saint, you need it. Let it go down, and you and yours are likely to go down with it.—H. N. Nimmo.

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* * *
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In time and tide,
And God is guide.
Then do not hurry.

That man is blest
Who does his best
And leaves the rest.
Then do not worry."

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Preach It Again

Do You Dare Preach Old Sermons to Your People? Why Not?

REV. W. FRANKLIN HARKEY, Houston, Pennsylvania

The average minister spends a great deal of time in preparing two sermons each week for his congregation. Oftentimes he feels that he would like to preach some of these sermons again. After long preparation these discourses are polished and delivered; the minister himself has felt the thrill and power of their truth; he has spoken with earnestness; the people have felt that they were messages from God. Perhaps many have grasped the hand of the preacher as they went out of the church at the close of the services and said: "Pastor, that was a good sermon. I wish you would preach it again." The preacher himself feels that he has brought a message the people needed. But, he dare not preach it again! How many of us have laid away a sermon, the child of much travail of mind and soul, with the wish that we might preach it again to our people, but we fear they might think we were "soldiering" on the job if we did so.

Here is a plan that has worked admirably. After the year's work has been done, select the subjects which you have preached on during that time and have them printed on a slip of paper. Pass out to the congregation and have the people mark four of the morning sermons and four of the evening sermons which they would like to hear repeated. On the printed list of the year's sermons may be added: "Here are the subjects the Pastor has preached on during the past year. He has decided to preach four of the morning sermons and four of the evening sermons over again. Will you kindly mark X after the ones you would like to hear again? The eight which have the largest number of requests will be preached during the month of February, morning and evening." Out of the list of subjects that were used during the year the following eight received the highest number of votes:

Morning, "The Christian's Present Duty," "To Whom Shall We Go?" "An Antidote for Worry," "What Do the Sign Boards Say?"

Evening, "Shall Pennsylvania Yield to the Bootlegger?" "The Man Who Bore Our Sins," "The World's Most Tragic Night," "The Message of the Fading Leaf."

This plan developed many interesting features. Besides bringing in the novelty of preaching the same sermons over again—a thing in itself worth while because of the added interest, the minister finds out the direction in which the minds of his congregation are running. It also has a special advertising value in the way of pulpit and newspaper announcements. It gets the work of the pulpit before the community. In the instance cited above it is interesting to note that the more spiritual subjects were requested. The

morning subjects presented the call to service and Christian growth. On the other hand the evening subjects gave the opportunity for a strong evangelistic appeal. It can be seen that outside of the subject: "Shall Pennsylvania Yield to the Bootlegger?"—a timely subject always—the other subjects relate to the more spiritual aspects of life. Frequently the preacher imagines that reform topics are the thing in which the people are most interested, but such is not always the case. I do not say that he ought not to preach on these subjects, but our people long for spiritual food, the bread of life. In the year's subjects a number of reform topics were used, but the one above is the only one that received a majority of votes.

It was of special interest to watch the congregation during the delivery of these sermons. The interest was heightened in what was being said, the people listened as if trying to recall the message as it was delivered before. Of course it would be impossible to give the same message word for word, for the preacher must take account of environment and present conditions. As a result of this experiment the conviction abides that the people are not averse to hearing the same sermon preached again. On the contrary they are glad to hear a truth repeated which has appealed to them. And there is an added advantage in the preacher taking his congregation into his confidence and telling them when he is repeating an old sermon. If the Lord has blest the product of his brain once, and if the Holy Spirit has directed the truth to the hearts of the people, will he not do so again? Many of the rich sayings and parables of Jesus must have been repeated again and again. Evangelists preach the same sermon many times. There is no reason why the pastor in ministering to his own congregation should not do the same occasionally. It works, and the blessing of God abides upon the effort when done in a straightforward manner.

(Note: We would not advise repeating all eight sermons in one month, but to spread the matter out a little.—Eds.)

One church bulletin announces: The pastor will "fill" the pulpit. He expects you to fill the pews.

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(See April Expositor, Page 941, for particulars)

ST. JOHN HALSTEAD

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The Master's Circle of Friends and Judas

The Successes and Failures of the Inner Circle

REV. J. FRANK BURNS, Lebanon, Tennessee

(Mr. Burns is Professor of Latin and Greek in Cumberland University. He writes: "I used these characters by conducting a symposium in my prayer circle, making use of one Apostle at each Wednesday evening service for twelve consecutive weeks. This proved popular with my people. I therefore pass the topics on to others." We have thought some of our readers would like to take them up in the same way, adding such comments and material as might seem best. We hope to be able to give two each month.—Eds.)

I. JOHN, THE DISCIPLE WHOM JESUS LOVED

John, the son of Zebedee, is first introduced to us as a disciple of John the Baptist. His association with the latter prepared him for the higher discipleship with Jesus. After Jesus passed successfully through the Temptation, he returned to the river Jordan. There John met him as his first teacher, Christ having been pointed out as "The Lamb of God that taketh away the sin of the world." John's home was in Galilee where Zebedee, his father, was a fisherman on the Galilean lake. Here he and Peter, together with Andrew and James, became friends and partners. In later life John and Peter were inseparable. The name of John's mother was Salome.

His second call came when he and his three companions, with others, were fishing on the lake. Jesus called the four to become fishers of men, and they obediently followed him as disciples.

John, with the other disciples, became an earnest student in the School of Christ, and his name is not separated from those of the other disciples till some time later. He is mentioned as being with Jesus when the daughter of Jairus was raised from the dead. On two other occasions his name is linked with those of Peter and James as belonging to the Inner Circle on the Mount of Transfiguration and in the Garden of Prayer. He must therefore have been a close student of his Lord.

Once as they were attempting to pass through a Samaritan village, the inhospitable Samaritans refused to let them pass, so that John and James requested that fire be sent from heaven to consume them. In this attitude he displayed a stern and uncompromising will, so that the Lord rebuked them. The loving rebuke went home and afterwards they recognized that men's souls are valuable and worth saving. The request was not repeated. So they went on their way rejoicing.

Matthew and Mark tell us that John and James came with their mother, who seems

to have been a sister of Mary of Nazareth, and requested that when Christ should come into his kingdom these two be allowed to occupy the high places. It was a mistaken ambition and thoughtlessly asked, for it was not Christ's to grant such a request. The places were to be granted those whom the Father might choose.

Just before the Passover John and Peter were sent ahead to make preparations, so that everything would be in readiness for the last word and acts. It was a mission of honor and John must have traveled along the way with a happy heart to know that he could so serve his Lord in his last days on earth.

As he reclined upon the bosom of his Master in the Upper Room his love increased; yet sad was he to realize that in just a few hours his Lord would be taken away. At least, he had been so informed, and he knew Christ was truth itself.

He was with Christ in the Garden. At the gate, when Judas came with the soldiers and chief priests, he fled with the other disciples, but recovering himself, he and Peter followed afar off. Because he was acquainted with the high priest he gained entrance, leaving Peter without in the palace.

He beheld the scene on Golgotha, standing there by the cross with the mother of Christ and the other women, and received the farewell charge to take care of the mother who had followed her Son through all the sufferings and joys of his life. She was then to become as his own mother to love and to cherish. Christ entrusted her to him at the last hour.

He hurried to the grave on that bright Easter morning with his life-long friend, Simon Peter, and saw the empty tomb. Joy was his, for this meant his meeting a risen Lord. Mary told them that Jesus had gone before them into Galilee. Leaving the empty grave, they hurried on with happy hearts. Jesus appeared upon the Galilean shore, while John and others were fishing on the sea. Hearing the voice of the risen Saviour he recognized it at once, and cried, "It is the Lord!" He fell at the feet of Christ and worshipped him.

There are but few references to John outside the four Gospels. One is in Acts 3:1-11, when he and Peter going up to pray met and healed the lame man at the Beautiful Gate. Another is in Acts 8:14, 15, where Peter and John were sent to Samaria to counsel the Samaritans whom the Holy Ghost had blessed through the service of Philip. In Galatians it is recorded that he gave the right hand of fellowship to Paul.

When he became an old man he was exiled to the Isle of Patmos where he received the Revelation and wrote all things which God commanded him through Jesus Christ, the Son. His other writings are the Gospel according to John and 1st, 2nd, and 3rd Epistles of John. In them all he reveals a wonderful love for Christ and the principles which Jesus taught him.

These are outstanding characteristics: He was gentle, contemplative, impetuous, ambitious, stern and uncompromising, devoted, with profound understanding, courage, affection, sympathy and spiritual purity.

Thus passed away, in a good old age, a disciple who was a firm believer in truth and in the principles of righteousness, love, and unity.

(Unconfirmed tradition says that John was put into a cauldron of boiling oil at Rome, but escaped death, afterward dying a natural death at Ephesus, in Asia Minor.—Ed.)

II. JAMES, THE SON OF ZEBEDEE

James is the only Apostle of whose life and death we can write with certainty. Of his early life we know nothing. We first hear of him in A. D. 27, when he was called to be a disciple; and he disappears from view in A. D. 44, when he suffered martyrdom at the hands of Herod Agrippa I.

In the spring or summer of A. D. 27, Zebedee, a fisherman, Mark 1:20, was out on the sea of Galilee with his two sons, James and John, and servants, engaged in their customary occupation of fishing. Being unsuccessful, they all came ashore and began to wash and mend their nets. At that moment the Man of Galilee passed along. At his call the four, including James, became disciples, thereafter to catch men. For a full year we have no record of James' whereabouts. The next year he is called to be an apostle of Jesus, Mark 3:14. In the list of apostles given by Mark and in the book of Acts his name occurs next to that of Simon Peter. In Matthew and Luke it comes third. It is worth noticing that, with one exception, Luke 9:28, the name of James is placed before that of John, and that John is twice described as "the brother of James," Mark 5:37. This would imply that at this time James, either from age or character, took a higher position than his brother. The "Sons of Thunder" had a burning and impetuous spirit which twice exhibited itself in its unchastened form, Luke 9:54, Mark 10:37. The first occasion on which this natural characteristic manifested itself in James and his brother was at the commencement of our Lord's last journey to Jerusalem in A. D. 30. Christ was passing through Samaria, and "sent messengers before his face" into a certain village "to make ready for him," Luke 9:52. The Samaritans, with their old jealousy strong upon them, refused to receive Jesus

because he was a traveler toward Jerusalem.

In exasperation James and John entreated him to call down fire from heaven to consume the Samaritans.

At the end of the same journey a similar spirit appeared again, Mark 10:35. "And James and John, the sons of Zebedee, come unto him, saying, 'Master, we would that thou shouldst do for us whatsoever we desire.' And he said unto them, 'What would ye that I should do for you?' They said unto him, 'Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.' But Jesus said unto them, 'Ye know not what ye ask: can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?' And they said unto him, 'We can.' And Jesus said unto them, 'Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized; but to sit on my right hand and on my left hand is not mine to give; but it shall be given them for whom it is prepared.' James and John learned their lesson well. In after life they saw the mistake of their request.

From the time of the agony in the Garden to the time of his martyrdom we know nothing of James, except that he was with the other disciples in the Upper Room after the resurrection, persevering in prayer and awaiting the coming of the Holy Spirit.

In the year A. D. 44, Herod Agrippa I was ruler of all the dominions which at the death of his grandfather, Herod the Great, had been divided between Archelaus, Antipas, Philip, and Lysanius. Herod laid hands on some of the Church, and among them was James. "And he killed James the brother of John with the sword," Acts 12:2. And thus passed away one of the faithful disciples of Jesus, a witness of the truth and righteousness of the kingdom of God.

(An uncertain tradition says that James was thrown from the pinnacle or wing of the Temple, and then beaten to death with a fuller's club, but Acts says a sword.—Ed.)

OPEN FOR BUSINESS

Rev. George E. Burlingame, Los Angeles, Cal.

A highly-successful business corporation in Chicago in the early days of its career announced this program: "Our salesmen will go anywhere, at any time, in any weather, to talk business." The notable success of the firm is accounted for largely by this ringing declaration of its aggressive and tireless purpose to find and convince and satisfy the prospective buyer.

"Anywhere, at any time, in any weather," was the program of the first Christian evangelists at Jerusalem; and that program is indicated in the record of their activities, in Acts 5:42: "Every day, in the temple and at home, they ceased not to teach and to

preach Jesus as the Christ." A sufficient gospel for the lost, a passion to preach Christ, and a persistent purpose to reach the people: these factors insured their success, and will insure success for us as well.

To be an evangelist one must have an evangel. He would be an odd newsboy indeed who cried his wares with no paper to give to his customers when he found them. It would be cruel mockery to drive an ice-wagon through a dusty street on a broiling hot summer day offering ice for sale from an empty wagon. Water pipes in a house count for little unless they carry streams of living water. And of what use is it to maintain services and plant Sunday Schools and support churches if we have no good news for the lost, no life-giving water for thirsty souls, no promise of pardon for penitent sinners?

A new conviction is needed of the priceless worth of the message which has come to the world in the Gospel of Jesus Christ our Lord, the Gospel of his Incarnation and Atonement and Resurrection. As Prof. T. R. Glover says, we Christians are not making enough of Jesus Christ; he is greater than we know. We need to believe more confidently and to affirm more heartily the basic truth that the gospel is the power of God unto salvation to everyone that believeth. Our Gospel needs not so much defending as it needs proclaiming. A Russian Mennonite missionary from India, addressing a group of theological students, said: "The word of God is like a lion; turn it loose and it will take care of itself." We may trust the Gospel of God to do its divinely-appointed work if we will but turn it loose on the people.

Evangelism must be more than passive, receptive, available. It must be aggressive, insquisitive, forcing its way over every barrier raised to impede its passage to the human soul. The stated services of the church are merely a means of reaching the people who want to be reached, and who for the most part already have a sure hope in Christ. The tradesman displays his stock on shelves and counters, and opens his doors for trade; and the woman who wants a dress, or the girl who wants a bit of ribbon, or the boy who wants a pair of skates, hunts up his store and asks for the desired article. But modern business is much concerned, not with waiting for people who know what they want and are willing to come and ask for it; but with going to people who will not come to them, and creating in these also a desire for what the merchant has to sell. The dispensary ministers to those who feel their need and are able to come and ask for treatment; but it can do little or nothing for the larger multitude of sufferers who are ignorant of their condition or helpless and unable to seek for healing. Only the visiting nurse who searches through tenements and hovels can meet their need.

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The church of Christ cannot fulfil its divine mission if it rest content with ministering merely to those who know what they need and are willing to come to the house of God and ask for it. The greater task, the more boundless field of opportunity, is among that host of people who are blind to their own blindness, paralyzed into utter indifference by sin and unbelief, who never will be saved unless we bring to them the Saviour whose love and grace and power work through the Gospel to awaken and convict and constrain and conquer.

Robert Murray McCheyne, Scotland's peerless soul-winner, wrote in his journal after a day of diligent visitation among the people of his parish: "Impressed tonight with the complete necessity of preaching to my people in their own lanes and closes; in no other way will God's word ever reach them." The "general store" method of marketing the Gospel will never supply the world-wide need of a Saviour from sin and bring to fulfilment the goal of the Great Commission. Only when we preach to the people in their own "lanes and closes," pushing into the remotest corners of the community as peddlers of the Gospel, covering the whole earth with our alert and aggressive messengers, ready to "go anywhere, at any time, in any weather" to talk of Christ and to promise forgiveness in his Name: only then will our evangelism manifest its genuine accordance with that passion in the heart of our Redeemer which led him to suffer once for all, the Just for the unjust, that he might bring us to God when we were very far away and knew it not.

The Temporary Parish

HILDA RICHMOND

Every right-minded young preacher regards his first small appointment as only temporary, a sort of stepping stone to higher things, and dreams of the time when the larger service shall be at his hand. Some years back a young man who applied for admission to the ranks of the ministry of a certain denomination was asked by those in authority whether or not he had ambitions above the little country parish in which beginners naturally were placed, and he promptly said that he had not. Frankly he unfolded his plans which were seriously lacking in study, in orderly vision of usefulness and zeal for greater tasks, but when he was advised that he must have missed his calling he felt that the board was harsh and arbitrary. Was there no place in the church life for the young man who was content to occupy the little place? Did not the church need workers in the small vineyard? Most certainly every church needs such workers, but the young men who are not anxious to go on to harder tasks surely will never succeed in the little ones.

But it is in the manner of regarding the temporary task, the stepping stone to higher things, that the purpose, the character, the zeal and the consecration of the young worker are revealed. Why is it that so many middle-aged and elderly preachers have never advanced? Why is it that so many really good men in the ministry are not effective preachers and never will be? Why is it that the cry comes from the country congregations that they are hungry for really good sermons. "Our pastor is a good man," they say, "but somehow his sermons are deadly dull and our young people who have gone through high school and college will not hear him." In our own little country church where most of our religious life was spent we often had men who were thoroughly good Christians, but in what should have been the prime of life they preached as if they had gotten the sermon from an out-of-date volume and were merely reciting it.

Looking back over a long period of young preachers just out of school and middle-aged failures, as well as talking with other members of small churches the conclusion we have reached is, that the men who filled the temporary parish full to overflowing are the men who are now in the large fields of usefulness, while those who merely endured the trials of the small congregations and the unpainted little church until something better should present itself, are still moving at short intervals from one little fold to another and probably would have been retired long ago were it not for the general shortage of ministerial timber in many denominations. I remember one young man in a church near by

who entered into the work of the community and the church and the Sunday School as if he meant to make that place his home while life lasted. His very garden became an object lesson to the little place, his activities among the boys and girls, his leadership in the social life of the parish, his new ideas for the church organizations and his thoughtful sermons made him beloved by young and old. Of course he only stayed one year and everyone felt that it was a calamity when he left, but like the cream in the crock he had to get to the top and while still a young man occupies an important city church.

In a little town in Ohio many years ago a man who is now a celebrated city minister lived and worked a very few years, but his name is still spoken many times by the old inhabitants while the younger generation feel acquainted with him because of the many stories that still circulate about his goodness, his sermons and his determination to be at his best wherever he was placed. During one of his few and brief vacations he went back to the dot of a village, and some of the people were overjoyed to find that he had a little book with the names of his members in it from those pioneer days of his ministry. What a power he has been! You may say that they cherish his memory because since that time he has become great, but it is because he was a power for good even in his youth that he became great and they recognized his greatness even in those youthful days.

The eight-hour day should have no place in the mind of the young minister in his first parish. He must study and work and plan and execute as if everything depended upon how he conducted himself, and it does, during those first few years. If he can comfortably spend a summer day visiting with his members enjoying a big chicken dinner to the exclusion of his real tasks surely he needs a rude awakening. The chicken dinner is incidental to the task, and a whole day's time should not be given over to any visit. Young people must be enlisted in various activities, the social life of the boys and girls must be developed along safe lines, the prayer-meeting must be revived and made interesting, the various organizations of the church must feel a fresh breeze blowing through them and everybody recognize that here is a man who means business and who realizes the shortness of time for soul-winning. Even in twelve brief months a young pastor can so stamp his personality upon a little church that it will take years to erase his memory—if it ever is erased. O yes, the temporary parish demands all the powers of mind and soul and body, and it will bring richer rewards than anyone dreams of except those who have gath-

ered those rewards in the thankfulness of the starved, eager men, women and children in the lonely places of earth. There is no field so rich in opportunities as the little country parish, no task that requires so much of consecration and devotion and few with such rich rewards. Save the country and you will save the city, for the young people of the country

are crowding into the large centers. The temporary task, the little field, the small opportunity, humanly speaking—these are the tests of the preacher and he who can make a passing grade, if not one hundred per cent, in that first little, lowly parish need not worry about the rest of his career.

The Incense in the Temple

Symbolic Interpretation

REV. J. R. T. LATHROP, D. D., Ithaca, Mich.

Truth is never more beautiful than in symbolism. The temple service was symbolic, from the lamps of the golden stand to the robes of the high priest on Atonement Day.

In the temple burned the incense, symbolic of human life. The Altar of Incense made of acacia wood covered with pure gold stood before the Holy of Holies. Daily the incense was replenished, for the fire was kept constantly burning. There is a rare picture of Matthew with bared breast and heart protruding, in the heart a fire. This is symbolic of the fact religion must constantly burn as a fire in our souls.

The smoldering fire of the incense was typical of the low level upon which man, because of his limited knowledge without God and the illumination of Revelation, does his work. "Thy Word is a lamp unto my feet and a light unto my path." "Thou wilt show me the path of life." The fuller light of Him who said, "I am the light of the world," brings to a flame the intelligent and purposeful soul-passion which is creative of Christian civilization. Lenin loved the proletariat, but could he lift them? Can the weaker and worst features of Marxism be depended upon to create a forward looking people out of the peasantry? Can man's feeble knowledge, guided by human reason even in a Confucius, send China on beyond the low burning embers of the teacher? History gives no uncertain answer. From the days of Comte to the fall of the Hapsburgs there is but one reliable tale, viz: That man alone is inadequate for his divinely appointed task. Fire must be brought from the holy altar to renew in him faith, vision and courage to accept Heaven's challenge for the spiritual conquest of the race.

The incense burned, indeed, in all parts of the temple, for it was an antiseptic as well, killing the poisonous bacteria. The disorder of evil is revolting to all high-minded men. God from the first took sides against it. Sin must be killed not only in the earth but in the universe. Both are his and in the beginning he made them good and good they shall again become. The decalogue is eternal in a universe of moral agents. It is written in the constitution of things. Christianity is no side-play or by-product. Christ is not a corrective agent

thrown in to make the crooked straight. Rather is there an impelling Will, whose name is Love, but whose law is absolute, who working hitherto will work to make triumphant the Christ.

The world-altar has burning upon it just now many a human sacrifice. From this altar rises the incense of prayer, of unselfish love, of unswerving purpose, of passionate abandonment to the Son of God, of whom it is written, "Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom."

In Indianapolis recently gathered 7,000 Student Volunteers from our colleges and universities. Burning in souls was the fire of Pentecost. With understanding straight-forwardness they counted not their lives dear unto themselves. Therefore upon this altar will continue to come living sacrifices. They will go to the ends of the earth. Bishop James Bashford asking to go to China when beyond middle life will be matched by youth who will count not life dear that others may be won. This is the most precious and costly incense on the world-altar. They returned with minds aglow, faces shining, for had they not seen visions? Had not the Presence been there?

The church will never lack creative resources so long as educated youth is willing to perish that Christ may win. Not Xavier on his way to China, when going almost surely meant death, is more admirable than the living joy of one of my dear friends now seventy years of age, for twenty-seven years a missionary to China. This man of scholarship, wide experience and great devotion burns his energies away that China may know the "Light of the World."

The priest of the temple replenished the incense daily. Not small, but race-wide are the sacred privileges of the Christian ministry. Duties are magnetic for if we lift them they lift us. Ours is the task of inspiration, to feed and to fan the fires of truth in the souls of men. To carry the fire across from one heart-altar to another is to become the successors of Peter, Philip and Paul. In the Reformation Martin Luther builded the fires at Wittenberg and others passed it on—it still

brightly burns. Ridley and Latimer condemned for heresy to be burned, lighted a fire which shone not only over England but over the world.

I have entered many a temple and church to worship. At these various times I have been concerned to know whether the incense was burning upon the altar. Of that any worshiper can quickly assure himself. It is the strange fire on the altar which neither warms nor consumes. Is the Word there? Is the Father there? When Jesus sat in the

synagogue and opened the Book and began to read, "The Spirit of the Lord is upon me," the incense began to burn. The opening of the Book always starts the fire. "Did not our hearts burn within us while he opened to us the Scriptures?" Then and there was the church of the burning heart. When the Wise Men offered unto him gold, frankincense and myrrh, the incense of a new affection with expulsive power began to rise. Thus the symbol of the incense on the altar points to the spiritual forthgoing of the modern church.

The Language of Praise

REV. MURDOCH MacKINNON, M. A., D. D., Regina, Sask., Canada

Praise is the condition of positive and constructive achievement. Many a man can look back upon his past and say, "What I have done in my calling I owe to kindly encouragement received at the beginning." Keats is not the only man who was sent to an untimely grave by the jealous and ill-advised criticisms of his contemporaries. Many a splendid career has been suddenly and permanently arrested by the cruel thrusts of those who have no eye for merit in new guise. Here is the confession of one who has written many books of a devotional and religious character: "I can see that my most effective stimulus toward whatever good I have been able to accomplish has always been someone's praise; it has never been anyone's warnings or admonition, though I have had both in abundance."

One should not live for the praise of men or make the winning of it his chief concern, but it is natural to look to your fellow-men for encouragement when you have done your best. A word fitly spoken is like apples of gold in filigree of silver, a precious ornament in proper setting, the right thing in the right place. The curator of an Academy of fine arts was questioned regarding the pictures of a certain artist. "What do you consider the defect of his work?" "We do not look for defects here but for excellencies," was the brief and significant reply.

Children are sometimes injured by parents whose only moral discipline is direct condemnation of the "wrong." A little lad was punished for some misdemeanor. After the ordeal he turned his innocent face and said, "What was it for, father?" Our sense of right and wrong is not yet that of the children. They must needs learn our somewhat questionable distinctions and to enable them to do this we must admire patiently and lovingly their feeblest efforts.

On the other hand there are complaining children who make life miserable for themselves and others. There is a tradition about a boy who was admitted into heaven on condition that he would never again find fault.

For a time he was on his good behavior. He saw two angels carrying a beam cross-wise and striking against every beautiful object along the path. He said nothing. He observed two angels pouring water into a cistern full of holes in the bottom. He set his mouth and held his peace. He saw a wagon stuck in the mud with two horses fastened at either end and an angel urging them to pull in opposite directions. The boy could stand it no longer and two angels took him and threw him out of doors. As he was on his way out he saw that the horses had wings and that they had lifted the wagon out of the mud into the air and just as the door was shutting he heard one of the angels say that there was an equally good explanation for the beam and the cistern.

Fault-finding is a habit that grows with the using and blights and embitters the whole of life. The cartoonist looks for defects so long that eventually he becomes incapable of seeing anything else. What we need is one to discover hints and promises of better things, one who is patient when we have erred and gentle when we have made the wrong choice. It is not a new religion that is called for but an old virtue in modern setting, the approval of things that are excellent. Let it be remembered that the sun is more than its spots and that Jesus came not to condemn the world but to save it.

I received a letter recently from a devoted mother in Scotland whose son is feeding upon the husks in Regina: "His father and I are distressed beyond measure. Our poor boy needs someone to take an interest in him, some Christian man who will help him and believe in him still." A truer gospel never was written. The man who has lost his footing and dishonored his home, who has forfeited the confidence of his fellows and has lost faith in himself will never get back to the true path except through the kindly brotherly mediation of someone who in the face of all his faults "believes in him still." He needs one who will awake in him the memory of better things and will so appreciate what good still remains that

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like an aureola upon his brow it shall irradiate and redeem his whole life.

The world is full of people who are a disappointment to themselves and their friends, and the service they most need is the helping hand and the word of cheer. There are those who are misjudged and in danger of losing heart when the look of sympathy and the message of encouragement would enable them to overcome.

Life has its problems and perplexities. The burden is often heavy and the night of disappointment a sore trial to our faith. The shadows fall so thickly athwart our path that we forget the light which can alone create them. Thus we lose our way and wonder if there be any way or any source of guidance. But the night has its song as well as the day. The lights and shades may both be required to complete the picture. We should look beyond the contradictions to the final synthesis, and seek to discover the inner unity and beneficent purpose often concealed within apparently contradictory experiences. Faith has done a mighty work in us when it has enabled us to see that there is nothing haphazard in life, that the storm makes for strong root and tough fibre, that the shades of the night as well as the light of the day determine the delicacy of the rose tint, and that the only misfortune that can overtake us is that of being unable to appreciate or believe in a final resolution.

No circumstance is wholly devoid of redeeming features. The spirit that gratefully acknowledges the smallest favors is the one that shall emerge triumphant at the last. When Job could see a bright light in his sky and Paul a beneficent law reconciling all the varied conflicts of his troubled life surely we whose trials are by contrast of small proportions and whose lives are free from many hazards which they faced, surely we can trust the Almighty Father to do the best by us. There are failures that test our staying powers and sorrows that force us into a readjustment of our faith; there are delays we do not understand, and doubts as to whether

a beneficent Being is determining through us the issues of things, but in so far as we have faith that visualizes things not seen, and love that hopeth all things we shall find that all our experiences articulate into one grand and noble plan.

It was not alone Luther's theology that enabled the modern world to enjoy the light and freedom of the Reformation, but Luther's hymns. It was not alone the Wesleys' sermons and evangelistic zeal that stirred the heart of the England of that time but "Jesus, Lover of my Soul" and their other beautiful hymns.

What is music but the artistic expression of this spirit of gratitude and appreciation of which we have been thinking and the anticipation of final spiritual harmony? No songs can soar in an atmosphere of fault-finding. If men failed to find comfort in the hour of trial there would be no praise. The Book of Psalms is the choicest embodiment of the spirit of praise and thanksgiving the world has known. There the devout Hebrew found his solace. There, too, our fathers found an atmosphere in which to worship God with reverence and praise. Our Christian hymns express our appreciation of God's grace vouchsafed to us in his unspeakable Gift.

Praise is inseparable from worship. This is the one part of the service of public worship where we all have a share and to which we can all contribute. Can we estimate the spiritual value of blending our voices with a thousand others in singing praise and glory to the Most High. Our singing must be with earnestness and genuine enthusiasm. Neither God or man deserves to be damned with faint praise. How, then, do we sing? Do we take up the song in a listless, lifeless way, or do we set about it with undivided attention, the entire personality awake, and all our manifold powers devoted to the ministry of adoration? We must sing with resolution and purpose; we must sing with active memory and imagination aglow. We must sing with the flow of emotion—then shall we praise the Lord with the whole heart. "Come, will, and make my praise forceful. Come, intellect, and

make it enlightened. And come, feeling, and make it affectionate." All that is within me bless and magnify his holy name.

The announcement of the funeral service of a noted infidel contained these significant words—"There will be no singing." Praise and thanksgiving imply faith in God and suggest aspiration and longing for sanctuary beyond time and place. When this faith is absent singing becomes a mockery. When it exists, we shall hear of men singing at their work and doing more and better work; men sing-

ing as they pray and render thanks; men singing when tempted and putting to flight the armies of the alien; men singing as they are oppressed and winning their persecutors to their faith by their songs in the night.

When we seek life's deeper meaning we shall find cause for gratitude in forbidding circumstances, and when, through the love of Christ, we have come to rejoice in the pardon and fellowship of the Heavenly Father our joy and thanksgiving will translate themselves into full-voiced and generous adoration.

Preaching Series of Sermons

REV. WILLIAM H. LEACH, Buffalo, N. Y.

It is undeniable that there is a virtue in a series of closely related sermons which is not found in individual sermons of varying themes. There is a virtue for the minister. He outlines his sermons in advance over a period of weeks and his study in their composition is necessarily more comprehensive than when he jumps from one theme to another. It does away with the weekly fear of "what shall I preach next Sunday" which gets acute if not removed by Wednesday or Thursday.

There is a decided virtue for the congregation. If there is any educational value in a sermon there is much more in a sermon related to those which preceded and follow it. The layman will learn to think of a sermon not as a hit-and-miss affair but as a carefully placed lesson in the course the minister is presenting.

If my experience is the experience of the average minister the series of sermons has been a big stumbling block to preachers. For several years I attempted series after series and failed to get them across. The first one or two sermons would be well attended but the people attending them were not gripped with any vital message which made them come back for the rest of the series. Later experience has changed that, however, and now my congregation will ask not "What is the sermon about?" but "What are the sermons about?" And once in a while some parishioner who has missed a service will ask to look over the written text to be better able to enjoy the next sermon of the series.

Homiletic magazines are usually giving subjects of sermon series which have been successful. There are ministers in every city who have made success of this type of preaching. From these we learn the lesson of the best method and the best subjects for holding listeners through a period of weeks. Some of these lessons stand out very predominantly.

I. The subject must be vital.

It is idle to expect people to come week after week to listen to a discussion on matters which they do not consider vital. Subjects which might be considered vital to a group of

college students would not be vital to an industrial congregation. A first class commencement sermon would be a poor one to preach to a group of middle-aged workingmen who are caught in the great industrial machine.

The vital sermon is almost sure to be one on a religious theme. It is revealing to see how many men who report success in preaching series of sermons have founded them upon vital religious themes. A vital religious theme is not of necessity one which discusses capital and labor or so called social-religious problems. The chances are that the most vital problem to the people in your congregation is the one which has to do with personal and social relationships within and without the church.

During the past winter the writer preached two series of character sermons. The first was on Bible men. The second was on Bible women. The subjects of the sermons were announced but the revelation of the Bible character was left each time for the sermon. For instance, one of the sermons was "The Man Who Wanted the Whole Thing." The character chosen was Lot. Now this is a vital subject. There is the man of the present day who according to the modern proverb, "wouldn't be satisfied with the world with a fence around it." The contrast between the characters of Lot and Abraham made a mighty fine lesson.

My experience with these two series of sermons was revealing as to what the congregation considered vital themes. My congregation is not a learned congregation. It is made up of working people who are not a reading people. But they could see the pictures of these characters. Last Sunday night we closed our evening services for the season with the last sermon on Bible women. We had just exactly four times as many people as we had a year ago for the last evening service when the sermon was not tied up with the other characters of the sermon.

II. There must be close continuity between the various sermons to make them successful. Each sermon should be complete in itself and yet must be incomplete without the others. That is paradoxical I know. But the reader

will get the meaning. A visitor at any service should be able to get a complete message from the sermon delivered and yet his appetite should be stimulated enough so that he will want to come back for the rest of it.

I think that my early failure was at this point. The sermons were not interrelated enough. I was preaching to the congregation as though I would never see them again. And usually I did not. I am reminded of the sermon preached by the fictional embryo preacher on the text "The cock crew."

He divided the sermon into three parts as follows:

1. The cock.
2. The crew.
3. A few sundry points regarding baptism.

The series must not be divided like that. One vital subject must control every sermon. Each sermon will cover one division of that subject and will cover it thoroughly.

It is well to use some artificial method of relating the sermons one to the other. In beginning each sermon it is well to take a few seconds to place it in its relationship with the sermons preceding and following. In the course of the sermon mention can often be made of characters and illustrations used in the other sermons which will help to keep in mind the continuity. The magazine editor does not cut the continued story off at the most interesting point for no purpose. The preacher must complete his sermon, but enough advertising for the next sermon should be thrown in to make the people guess.

III. Available subjects. Probably the best way to show the breadth of subjects available is to give a few samples of series which have been used successfully.

Based upon a book. Four sermons on Jonah preached by the Rev. O. L. Markham, D. D., Benton, Ill.

1. The Folly of Trying to Run from God.
2. The Disobedient Prophet and the Great Fish.

3. A Heathen City Brought to Repentance.
4. The Withered Gourds of Life.

Based on a parable. Five sermons based on the story of the Prodigal Son, preached by Rev. Augustine Jones.

1. The Selfish Use of One's Own.
2. The Waste That Brings Want.
3. The Power of Evil Association.
4. The Degradation of Manhood.
5. The Need of Confession.

Based on Bible characters. Four sermons on Bible Types of Women. Preached by the writer of this article.

1. The Scheming Woman. (Jezebel.)
2. The Idle Woman. (1 Timothy 5:13.)
3. The Resourceful Woman. (Abigail.)
4. The Worthy Woman. (Proverbs chapter 31.)

Cooling Breezes From the Psalms. A series of five sermons from the psalms, for warm weather.

1. Unto the Hills. Psa. 121:1.
2. The Weary Traveler. Psa. 63:1.
3. The Unwithering Leaf. Psa. 1:3.
4. The Testimony of Nature. Psa. 19:1.
5. God of the Storm. Psa. 29. The preaching of this last sermon was an interesting experience. The psalm describes a terrific eastern thunderstorm. The clouds were dark all the morning and just at the conclusion of the sermon the storm broke in its fury. "The voice of Jehovah cleaveth the flames of fire." That was one psalm that the congregation without difficulty placed in its right setting.

One Secret of Ministerial Efficiency

Adequate Preparation

REV. AUGUST H. PONATH, A. M., D. D., St. Joseph, Mo.

The prophet Isaiah said: "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

Then one of the Seraphim touched his lips with a live coal to take away the iniquity and to purge him of his sin. At once God addressed himself in the person of a pleader to Isaiah, and said: "Whom shall I send, and who will go for us?" Then answered the prepared prophet: "Here am I, send me."

When God and man meet, history is made for time and eternity. John Huss, Martin Luther, and John Wesley are shining examples of this fact. They walked out to meet God, and drew all men up with them.

A human life begins in this world and sails out upon a boundless sea which has but one

shore where it touches time; at all other places it is hidden by the boundlessness of infinity, and God alone beholds its limits as they are mercifully shrouded to the view of man by the primeval mists which were the earliest companions of the eternal God.

This hitherto uncharted sea God charted, and sent Jesus Christ to lay the plans and specifications before humanity; furthermore, man was called to be Christ's messenger to keep on informing the newcomers into this earthly realm of the course that will bring each obedient soul to the capital city of God's everlasting kingdom: the New Jerusalem, that shall not fade away.

To be a messenger of the Christ is a stupendous mission. Along side of it embassies to the Court of Saint James or to the Re-

public of France dwindle into insignificance. Because earthly empires, kingdoms, and republics shall pass away, but the Kingdom of the Christ shall endure forever and ever. When mortal man enters the work of the Christian ministry, he has attained to the highest office on earth,—not an office within the gift of the people—but the highest office God grants to any human being for the present regime.

When a man comes face to face with this high and holy office and considers what an adequate preparation for it means, he instinctively cries out with the prophet: "Woe is me; for I am a man of unclean lips." Yet God chooses to use man in the exalted work of redeeming the human race on this planet. He gave divers revelations, and finally made it possible that man may have the Book for a daily companion and guide.

The life of Jesus was a life of public ministry. It is a model that guides his followers in every age. The Book is full of references to the character and work of Jesus. The sincere student of the Bible will find sufficient information for every need along life's journey. There the heavenly trail is plainly marked, and the essential elements of the Christian ministry clearly set forth.

What constitutes an adequate preparation? This question is often raised. Since so-called authorities often disagree it would seem difficult to find a definition that might be able to portray fully *The Preparation*. But general principles are always readily recognized when applied properly.

In rearing a structure of any dimensions, all the trees are removed from the building spot, the debris cleared away, the trenches for the foundations dug deep—preferably to the solid rock—and a strong foundation laid securely therein. Then when the materials have been collected for the building, the workmen engaged, and sufficient funds provided, it is proper to speak of the fact that adequate preparation has been made.

It is assumed as a matter of course, that the minister is religious, namely a Christian man, and a sincere disciple of Jesus. It is a lamentable fact that some men remain in the ministerial office after they have ceased to be loyal Christians. By their fruits ye may know them.

For what is the Christian minister to be adequately prepared? The answer is brief—to obey Christ's command and to preach the Gospel.

It is generally understood that the fundamental conception of a minister's work is that of preaching. Preaching was not an end in the ministerial work of Jesus. Back of it was his supreme love for humanity. He saw the possibilities within the human soul. Without that mighty affection the Gospel would have had to be designated by another name, and it would have been practically fruitless. Chan-

ning was musing one day, and exclaimed: "Jesus with his celestial love is the life of his religion."

When a minister of the Gospel measures up to the work he possesses a profound sympathy with the deepest needs of his fellow pilgrims. He sees the things of this world in the light of eternity. His heart is not filled with pity, but with compassion and real love for his fellows, and his messages are permeated with the desire to see men brought into the Kingdom of the Christ. He hears the voice of God and thereby is able to interpret the agonizing cry of humanity. This kind of a minister is the same man in the study as the one standing in the pulpit. He virtually represents the Christ.

A man is certainly not prepared when he feels he has had no special call to the work of the ministry. It is wise that a man does not speak too dogmatically at this point. Yet it most assuredly is true that a man is not prepared for the Christian ministry when he thinks that his call rests upon any of the following reasons:

Some feel called to the ministry because they think a preacher has an easy time of it.

Others enter because they are attracted by the high social position that inheres in the office or calling. It was suggested recently that the advantages of the ministry be laid before young men to get them to consider that vocation. It is a sad day for any church that becomes afflicted with a minister that is won that way.

A few are attracted to the ranks because they realize that the ministry offers exceptional opportunities for the development of their literary talents. And it will be found that the kingdom is not built up where that class browses purely for what it can get out of the ministry.

Here and possibly there a man has been urged into the ministry because he had such a fine voice for pulpit use. A voice is necessary, but a heart filled with the love of God will make any kind of a voice more melodious than the best voice without that heart.

A man who has entered for any of these reasons or for any similar reasons is adequately prepared to make a monumental failure. This kind of men are a liability and not an asset. Where the minister has no vision many people will be sure to perish spiritually.

Among the foundation stones of the preparation of the minister should be a clear call from God. It may come like a still, small voice, or it may come like the gradual unfolding of the American Beauty rose. This brings a deep conviction in the conscious life of the man himself. The call from the church will come next, if the church has its wireless working so it can catch the message from God. Then will come the holy desire to proclaim the elements of the Gospel of salvation to dying

men. This desire surely emanates from God. Then doors may open for more thorough preparation and ways will be found for opportunities for study and development.

Certain educational qualifications are very essential to an adequately prepared preacher. The right kind of a man is helped very materially by proper educational advantages. In some early periods men went to college to obtain practical knowledge. At a later day many went merely to learn how to do finer hair-splitting. Today the nobler class of men go to learn how to study to take hold of work more efficiently and how to do it more thoroughly.

If at all possible the minister should avail himself of the opportunity to study the classics, languages, mathematics, and the sciences. This will help to give him a scholarly training and prepare him to become a successful pleader before men. His ministry takes on the form of militant activity. He must be sure of his ground, for nearly every minister preaches to a schooled people.

He must be prepared intellectually to make the Gospel message ring clear and strong above the bizarre confusion of earth. The adequately prepared preacher is a thorough-going student even though he may never have had the privilege of attending college or a seminary. The man who is so fortunate as to be able to go to college has this one advantage, that he is provided with an instructor. The other man, called by the Master to this great work, by the grace of God and by patient application can and must at one and the same time be both instructor and pupil. The opportunity for adequate educational qualification lies not in an institution of learning, but in the individual himself. It rests with the individual man, whether he will take up all his time with non-essential and petty things, or whether he wills to launch out into the deep and lay hold of the big propositions that God puts within his grasp. It was Professor Phelps who said: "Great subjects insure solid thinking, and solid thinking promotes a sensible style, an athletic style, on some themes a magnificent style, and on all things a natural style." Men must walk with God to be able to mount upward to the higher reaches of the mind and soul. We are living in an age that cries aloud for men who are walking with God, and who can lead the world to higher and better living.

When Castello, who had been a leading artist of his day, saw a Murillo he was so discouraged that he gave up all further effort. But when Correggio saw a Raphael his heart beat with joy, and he proudly said as he smote his breast: "I, too, am an artist."

The minister who walks daily with God, will not give up in despair when he studies the life of the Christ and beholds in bold relief his own shortcomings as contrasted with the marvelously perfect and regal bearing of Jesus under all circumstances. I say he will not give up in despair, for the angel has touched

his lips with the coal of fire from the Altar of God. And when he reads how Jesus bore himself like the perfect King of the eternities he will feel like putting his hand proudly over his heart and exclaim: "I thank God, I, too, am a Christian."

The adequately prepared preacher is proud to be a messenger of the Christ. He is one of the clearest thinkers in the entire community. When in his library he looks at the shelves of books, the stand with its magazines, reviews, and periodicals, he should take up his Bible, and remember in planning his sermons and his pastoral work "that twenty people are hungry of heart to one who is hungry of head."

Problems or Solutions

Feeding the pew with problems when it really wants a few solutions—how to rid one's self of sin, for instance—is poor salesmanship, thinks a church-goer who has "shopped" around in many churches trying to find a preacher who would "cuss him out," tell him what is wrong with him, and how to correct the fault. Nauseated by "problems" and theological controversies, George L. Moore complains in *The Outlook* that he has listened in vain for something affirmative. "The everlasting yea," he says, seems to have disappeared. Most of the sermons begin with a question mark and end in the same way. He has heard books reviewed, labor conditions discussed, education defined, psychology extolled, the "economic point of view" advocated, and all sorts of like matters rehashed. The way of life seems to be forgotten, and the writer finds that the pulpit "is in a chronic state of disbelief and passes its state of mind along. When will the pulpit tell us that its message and its mouthpieces have some authority, and that there is not only a question-mark in religion, but an answer?" He takes sin, "not theologically, but practically," saying:

"I have faults, lots of them. Call them sins, just for the sake of argument, I have shopped around in church after church, Sunday after Sunday, without hearing the matter mentioned. Yet it is one of the most important questions in my life—coupled with how to get rid of my faults. They tell us of lots of things wrong with the social order; but who composes the social order if not a lot of us fellows down in the pews? If the ministers convince enough of us of what's wrong with us, and 'sell' us thoroughly on the way to put it right, there will be slight need to worry about social order or disorder."—*The Literary Digest*.

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Putting the Pay in Parishioners

REV. WILLIAM S. MITCHELL, Philadelphia, Pa.

A clerical wit not long ago divided all parishioners into two groups: the PAY-ri-shioners, and the PAY-ri-SHUNNERS! That there is as much truth as humor about this statement more than one church treasurer will willingly aver. But we are commonly inclined to place the blame in the wrong place. Who is responsible for a condition where numbers of otherwise responsible persons of good standing, of supposed honor, sufficiently interested in religion to identify themselves with its organized institution, blithely go their way without, apparently, any conscience in the matter of their financial obligations to the church? Ordinarily we blame these persons themselves whereas we ought to blame the church and its methods instead.

Any collection department of any considerable business, or the secretary and treasurer of any lodge, can furnish illuminating information upon this matter in wholesale quantities. The thing which is really wrong is that we are not handling these same reputable persons in the manner in which they are accustomed to be handled in the matter of finance.

Any book agent is sufficient authority for the information that any obligation in a financial way which is worth talking about begins with a name upon a dotted line. Upon that simple business principle every subscription business is conducted. No signature, no obligation. Few people will go back upon their own definite acceptance of responsibility even if they have accepted the same under a persuasive eloquence which afterwards, in cold blood, bears a close resemblance to the hypnotic. Any collection business on earth would accept the very persons we consider our problem in church finance as a preferred class of gilt edged prospects, and successfully collect from them. Why cannot the church do it also?

Suppose we ask ourselves how the church gets a name upon its dotted line; in other words how the church establishes financial relations with its new members. That is easy to answer in a large number of cases: it doesn't! Or if such relations are established the prospect himself out of previous habit and training and because of conscience, tracks the church treasurer to his lair and succeeds in forcing upon him a declaration of his financial intentions concerning the church! Imagine any business on earth conducting its financial relations with its customers upon such a basis and not selling out at sheriff's sale in ninety days. That the church does not is a commentary upon the super-honesty of the average church member.

The first, most obvious and simple principle in church finance is a definite understanding

between church and new member in the matter of financial obligation. I take it that most of those who may read this article are serving churches where the voluntary subscription rather than pew rent or similar methods obtain. I confess that I have always liked the former in preference to the latter method. The principle of a certain great communion which bases financial obligation upon ability and the measure in which God has prospered one would seem the better. Whatever the method one thing is clear, that to regard church-support as a charity is to ignore the fundamental Christian principle of the obligation of the individual to his Lord and to his Lord's cause in a financial way. Because we have treated church-membership in its matter of financial support as a beggar's tin cup proposition, and lodge-membership, membership in the local automobile, country and golf clubs, as a business proposition, we are where we are. Let us start right by informing our new member as to our business methods and his new obligations.

It is the custom of the church I serve upon the reception of a new member to follow that reception with the pastor's letter of welcome. There are many things which a new member in any church needs, indeed wishes to know concerning this new relation just established and what is expected from him; also what he may expect from the church with which he has just united. All this information can be given him at one time and through the same source. Handled in this manner finance is as properly part of such an introduction to the church life as social fellowship and privileges. Obviously the pastor should be the one through whom this information comes, with greatest certainty of being rightly understood. He, most probably, has been the one who made first touch with this new member. It has been his personal solicitation, or that under his direction, which brought this member into the church. He is the one person best known by this new parishioner. He is the head of the church. The chairman of the Finance Committee, the Church Treasurer, or Church Secretary, are usually strangers and their very titles suggest cold, business relations rather than the warm, personal relations which the pastor enjoys. I prefer the letter to the personal call because the letter can be used as an impersonal approach in the handling of church routine, while the personal solicitation places the pastor in the position of a canvasser with possible embarrassment in future relationship.

Ordinarily the mere sending of the letter is sufficient to secure subscriptions from three-fourths of the new members. The remainder must be dealt with somewhat more summarily.

Usually with the next month's statement, showing of course no payment on the part of the new member, another letter, still from the pastor, is sent.

If the two letters fail of result the case is one calling for a personal interview by one of the Finance Committee, seeking to discover what personal prejudices or feelings are responsible for the failure to subscribe.

Securing a subscription is only half of the problem. Then begins the matter of collection. Remembering that every considerable business must necessarily maintain a collection department and that a number of persons make a very comfortable living out of collections, the church cannot expect to miss this problem.

The church is notoriously a poor collector. There are some reasons for this. Its relation to those from whom it must collect is not a cold, business matter but that of an institution representing Jesus Christ, the Friend of Man. It is the ministering agent of his sympathy and service in the world and a fellowship more like the family circle than anything else which exists upon earth. The business institution more or less successfully can press its claims without much thought concerning the feelings of its patrons. The church cannot do so. Were the church to adopt the usual and legitimate methods of merchantile establishments in making collections it would go out of business in a few months and estrange many from the organized life of Christianity. The smaller church is embarrassed by the personal relations existing among its small membership. To press the matter of collection is at once to estrange friends and personal acquaintances and cause hard feeling. Most church treasurers prefer to see the subscriptions go unpaid. The larger church, from the very lack of the acquaintance which embarrasses the smaller, is equally at disadvantage since its noncontributing members are known to so few in its membership that there is lacking the personal chagrin of the knowledge of others concerning their nonsupport.

There are, however, certain facts general to the whole matter of collections which may assist us in planning the method of the church's collecting.

The Metropolitan Life Insurance Co. has made a very successful specialty of industrial insurance. To do so it has discovered that with this type of insurance paid for in small weekly installments these small amounts must be collected systematically, for if suffered to run they soon become impossible to collect. This is absolutely true of many small subscriptions to the church. If permitted to amount to any considerable sum any expectation of payment may safely be abandoned. One of the most successful methods of church finance ever devised for use among poor and working class folks was John Wesley's method of the class leader who was both spiritual adviser and financial collector and who gathered

week by week a penny from every member of his "class."

There is another class of subscribers who are content to let the various lodges, clubs and orders to which they belong carry the responsibility of remembering when their dues or fees should be paid and who habitually depend upon the statement of these various organizations in settling their accounts. Were no notices sent the obligation would not be met, not because the person was unwilling to meet it, but because it was not in mind.

Even the little church can afford to put the simplest of collection principles into use in sending a monthly or quarterly statement of account to every member. If sent to all, whether obligations to date are met in full or not, the prejudice against what some persons feel to be a dun may be obviated. It should be possible in any congregation to find a person capable and willing to keep the necessary accounts and, with supplementary assistance, mail the statements as required.

From the peculiarly intimate nature of the church's relation with its members one problem continually presents itself in its collections which business collections do not know—the necessity for adjustment in the obligations due. The secret of many unpaid church accounts if successfully fathomed would prove to be not the unwillingness to pay a recognized obligation but some family misfortune or financial set-back which made payment impossible,—until the person was either unable to cancel the accumulated indebtedness or ashamed to confess the real reason. The final result is an indifferent or lapsed church membership and an unpaid account.

Church accounting calls for an unusual amount of human and humane elements, not to mention those which are Christian. Every successful collection department can testify that a mechanical, impersonal method of dealing with delinquent accounts is the poorest which may be tried. Those departments which make the largest percentage of collections are those which never forget the personal in dealing with their clients, and also, never forget the courteous manner. More than one soul has been lost through the cold, mechanical handling of a church account, when it called for one warmly personal and Christian. Frequently both a subscription and a family can be saved to the church by a new adjustment made through the cancelling of amounts past due or the acceptance of a lower subscription than that originally made. The conditions which were occasioning embarrassment and resentment and estrangement are removed and in place of a dead account there is a live

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one upon which the church may realize and the appreciation of the manner in which the church has met the problem has made friends of the family for life.

In every church there is a considerable number of persons who contribute nothing to its support. Some of these are unable because of the lack of means, but there are more who are capable but too selfish, indifferent or stingy to do so. For the good of these people the church must continuously keep before it the purpose of a subscription from every member financially able. A little publicity is good for folks like these. One church was astounded when it learned how many of its members assumed no obligation whatever for its support and how many more there were who gave such trivial sums that no self-respecting church in such a constituency could longer suffer this. Merely the frank statement of these facts from the pulpit and the consequent indignation upon the part of the church itself was enough to materially reduce both these classes.

It should never be forgotten that the vast majority of church members secure their religious privileges cheaper in proportion to their means than any others they enjoy and are amply able to pay more for the same. The charity idea of church-support puts the personal obligation of the individual member on the penny-in-the-tin-cup basis and places the church itself in the corner-peanut-stand class as an institution. One of the chief reasons for Christianity's failure to make greater impression upon the world has been our failure to treat its support as a matter of business obligation and spiritual loyalty. Anything which the church can do to strengthen the impression of this fact will increase the church's power and give it a larger place in the community.



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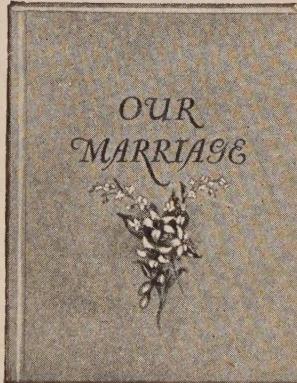
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Writing from Birmingham, where Dr. Jowett had a long ministry, a correspondent said in *The British Weekly* that Dr. Jowett organized a Bible class for the young folks, which met on Wednesday evenings. It soon "became the event of the week, and everything had to give way to it. . . . We gathered round him as if he were a big brother, always ready to listen to our trifling tales of school and home, and to share in our childish pleasures and troubles.

"At the Christmas social and the summer picnic he and Mrs. Jowett were the life and soul of the party. Into all the games he entered with an ardor surpassed by none—he was the focus from which radiated all the merriment and good comradeship of the gathering.

"But the Sunday School anniversary, more than anything else, brought out his wonderful gift with children. We shall never forget those sunny June mornings, the Town Hall packed to overflowing with a large congregation; five or six hundred excited children in the orchestra, and he would hold the rapt attention of children and grown-ups alike, while with simple objects he would illustrate the deep things of the Spirit—a bunch of flowers, some nails or candles, or perhaps the organ would be used to impress the lesson he wished to impart. Joyous laughter was there, as the preacher in his inimitable way entered into the heart of a child. Though the years between are many and varied, the lessons of those services are still retained fresh and clear in the mind and heart."

Happy memories come crowding back through the years, the writer said, and through them the departed preacher still speaks his unforgettable message. "Fortunate indeed was

the childhood passed under such a preacher."

Cheering is it to learn of the great man's loving and patient labors with the young, and their fruitful results.

HOW TO CATCH THE BOY

Summer is coming very soon and the pastor and his helpers are going to have the problem of reaching the boy to solve. There are numerous organizations for boys such as the Boy Scouts, but not every pastor is ready to adopt that. We recommend a book called "Successful Boys' Clubs," by R. P. Anderson, United Society of Christian Endeavor, Boston, 75 cents to all pastors and laymen who have the boy problem to solve.

In this volume is a paragraph on "How to Catch the Boy" and it tells the one secret of successfully winning boys without which there can be no real success. Dr. Anderson says

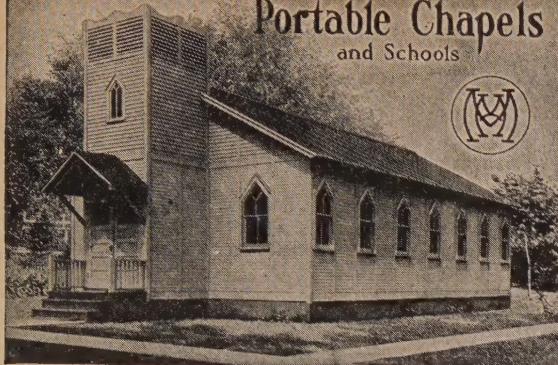
Fishing for boys is just as scientific as fishing for trout. The gentle angler must not consider his own tastes at all, but the tastes of the trout. He knows that unless he has the right bait he need never hope to land speckled beauty.

In front of my home there is a large sheet of water which in winter forms an admirable skating-pond for the boys. Every afternoon a young man, he is six feet tall, a Harvard student appears on the banks and puts on his skates. How they know he is there I cannot conceive, but his arrival is the signal for the gathering of the clans. From every street within a quarter of a mile the boys flock to the pond, little fellows too, five or six years old, and they have the time of their lives. The tall student lets half a score of them hang on to him in a row, and they glide around the pond like a squealing serpent. He rolls with them on the ice. He tosses them into the air. He musses them up. And they are supremely happy. He knows what the boys want. He is only a boy himself, in spite of his size. And he wins them. They love him.

To win the boy you must love him and understand him, and give him just what he is hungering for. He is a hero-worshipper and you must be his hero. The sober, solemn, mirthless, unsmiling person is worse than useless in boys' work. To catch the boy there is one unfailing recipe: Be a boy yourself. Enter into his games and his fun. There is no other way.

The highest security against temptation lies in the steady development of an affirmative life. The final aim in life is to be something rather than avoid or to escape something. . . . The best form of defence lies in spiritual attack. If we were in the grip of some splendid, far-reaching purpose we shall put down temptation under our feet. We are in the conqueror's path if we walk in the Spirit; we shall then walk secure from attack. *Charles R. Brown.*

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